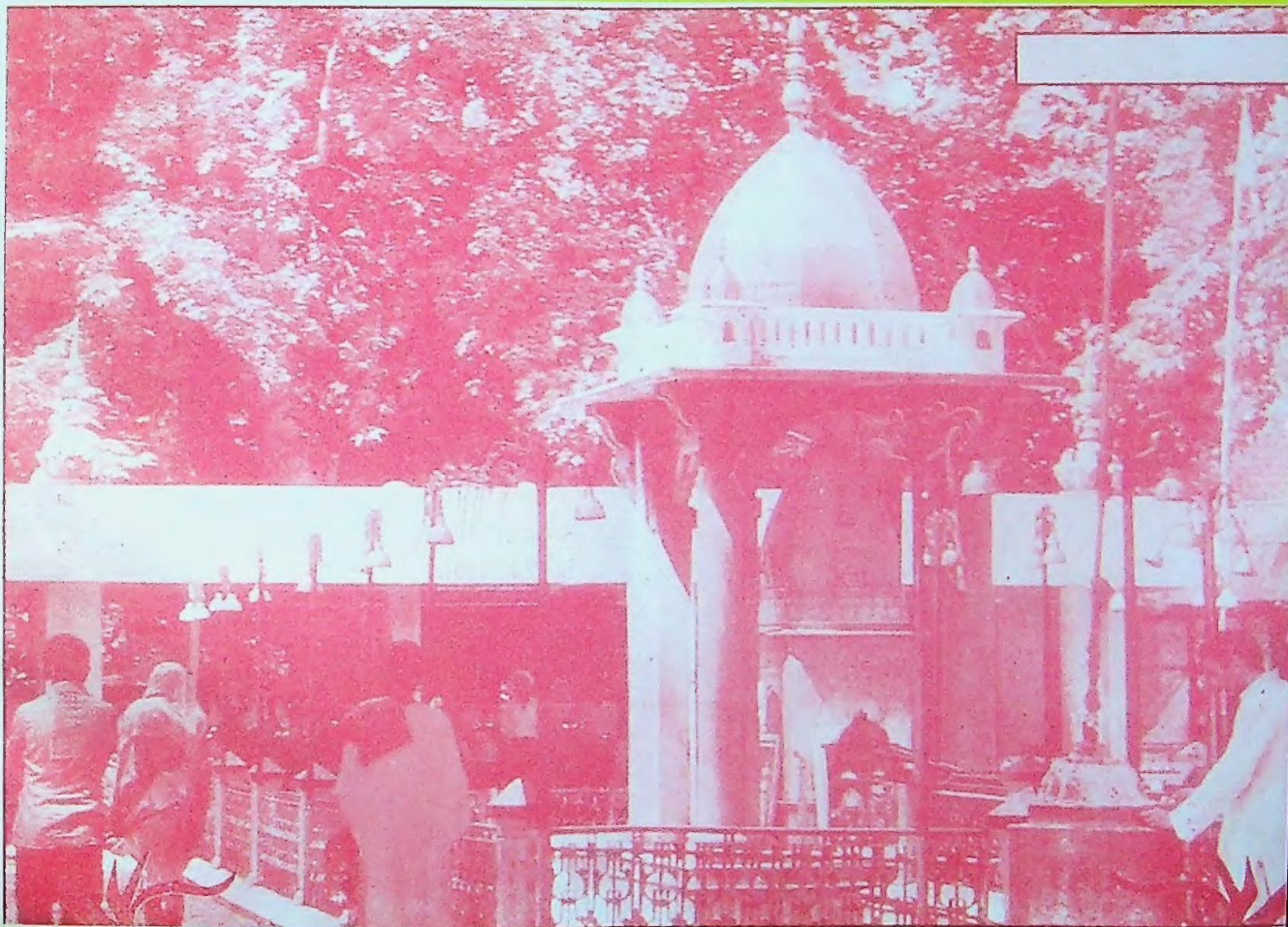


KSHIR BHAWANI TIMES

क्षीर भवानी टाइम्स

June 2001



KASHMIRI PANDIT SABHA
JAMMU

Swami Grata Bab

Swami Grata Bab whose actual name was Pandit Prasad Joo Koul. His parents were residents of Shopian town in South Kashmir. He was, however, adopted by Pt. Zana Koul of Banamohalla, Kashmir. The Swami was taught Sanskrit by Shri Suraj Ram Bhagwan and Persian by Shri Ram Chander Bhagwan at Srinagar. As he grew up, he went back to Shopian and lived with his natural parents for about three years. In contrast, he remained virtually awake during nights, absorbed in meditation. Though he tried to give every one an impression that he was asleep, to the discerning eye, his inclination towards spirituality was evident.

Around the first Great war, he fled from our house to take refuge in the premises of a 'Grata' (water mill) at Achabal, where he stayed for about three decades. It was here that he attracted the attention of people through his antics as a typical mastana. Apparently, he talked incoherently in soliloquies, and attracted crowds of believers from all communities. Very many such visitors came to believe in his spiritual powers as their questions got answered and their desires fulfilled. It was in view of the Swami's long stay in the premises of Grata (water mill) and he came to be called Grata Bab.

Grata Bab would always sit facing the wall on which he would continuously spit. According to thoughtful devotees, he adopted this habit deliberately to look repulsive and thus keep away unwanted crowds excluding true devotees who stuck to him at all costs.

Throughout the year, he used a Kangri (fire-pot) containing live, hot charcoal, so hot that none other could bear. At regular intervals, he would ask a devotee around to pound (Dug Dūg) his back, especially the lower portion of the spine, as hard as he or she could. He used to wear Pheran throughout the year. Swami Ji attained Nirvana in 1962

H.N. Tiku

क्षीर भवानी टाइम्स

KSHIR BHAWANI TIMES

(A TRILINGUAL MONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU)

VOL : 9

NO. 10

JUNE-2001

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Printed and published by Triloki Nath Khosa for Kashmiri Pandit Sabha at Classic Printers, Bari Brahmana, Jammu. Ph : (914-20243)

The opinions and views expressed in the articles are not necessarily those of the Kashmiri Pandit Sabha. The signed editorials are the views of the editor concerned and not necessarily the official policy of the Sabha.

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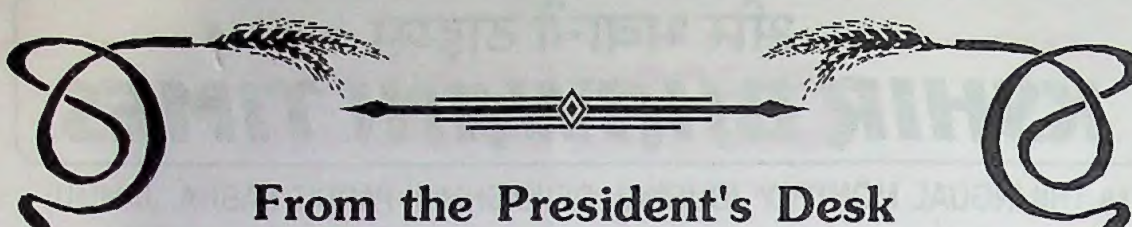
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Yearly Subscription (within J&K)	Rs. 100
Yearly Subscription (outside J&K)	Rs. 150
by Cheque/Draft	
Matrimonial (40 words)	Rs. 60
Rs. 2 for each additional word	
Back cover	Rs. 5000
Inner cover	Rs. 3000
Full Page	Rs. 1200
Half Page	Rs. 800
Quarter Page	Rs. 500
Price Per Copy	Rs. 12
Yearly Subscription	Rs. 100
Overseas Subscription USD 30 and Rs. 10 as collection charges for out-station cheques	
correspondence and subscription be sent to	
KSHIR BHAWANI TIMES , Kashmiri	
Pandit Sabha, Ambphalia, Jammu-180001	
Ph: 577570	



From the President's Desk

Dear Brothers & Sisters,

The Kashmiri Pandit Sabha, Jammu stand on trifurcation has been endorsed and vindicated in the recently held AIKS sponsored all party meet at Delhi. With no visibility of peace in Kashmir valley in sight it is meaningless to talk of return to Kashmir. The State Government's announcement for return programme of migrants is also like putting cart before the horse. Return of peace in J&K is the prime condition for return. Other options can be discussed only when Indian writ and governance runs in J&K. Unfortunately our attention has been drawn to slogans while earth beneath our feet is frisking away. The State Government is silently transferring displaced employees from P.D.D./R. & B and other departments to valley placing their lives at a great risk.

The people who left their home and hearth to save their life and honour are being again forced into jaws of murderous Fidayeen of Jehadi groups. Perhaps the militants have run short of fodder and the State Government is using our precious youth to quench the bloody thirst of Jihadi's.

While most of the front line organisations are busy in clamouring for the statehood the Government employees slowly coerced by anti K.P. National Conference Government. The H.R.A./C.C.A of displaced employees has been impounded. A plan is afoot to send all dispalced employees to valley in phases and whosoever hesitates to join will be asked to seek retirement. By this act attachment to valley will further come to an end. Keeping in mind the silence of K.P. leadership some employees have started to join in valley. *Kashmiri Pandits* have no political clout and as such have become orphans in our own motherland. Kashmiri's hate us for being Indians ! Hindus of Jammu hate us for being Kashmiri and for being intelligent ! Above all Government of India has no time to think of us.

TRILOKI NATH KHOSA

Danger Signs

It is quite some time now since most of us living in Jammu realised that the fangs of militancy would eventually extend to this part of the state as well. It was only logical to expect it, not because Jammu is prone to militancy of a fundamentalist type, but because planners across the border could not have made any claims to the state of Jammu and Kashmir unless they proved that the entire state was involved in insurgency. It should have been clear to any sane person that the exercise of the proxy war in Kashmir is an organized activity with long-range planning and that Jammu would be an ultimate target. This planning was meticulously undertaken by building pockets within and outside the towns of Jammu, Udhampur and even Kathua. The government remained indifferent to the obvious signals, generating a feeling thereby that probably most of its functionaries, especially the leadership and bureaucracy, were probably encouraging the exercise.

The common man in Jammu remained blissfully ignorant of what was happening around him. Some intellectuals and journalists repeatedly drew attention to the activity that had been going on for years now, but without making any impact on the collective thinking of the citizens. It is only in the last few months that people in general and knowledgeable people in particular have become somewhat alarmed about the situation. Though belated, it is still a positive sign.

It is necessary that patriotic and nationalistic elements of the society living in this beautiful town, which has remained an island of peace during the heights of both Panjab and Kashmir militancy, join hands and thwart the machinations of the planners of devastation across the border. Fortunately, they are still in a substantial majority. What is necessary is that they organize themselves and remain ever vigilant so that the dissensions of religion, caste, region and community are not allowed to be exploited by those who are attempting to infiltrate into the body politic of this region to destroy it from within. The Kashmiri Pandit community has a special role to play in this direction, since they are familiar with the techniques used by sponsors of "Jehad", and they should be able to visualize the future moves of their planners. It is also important that the citizens pressurize the government to come down with a heavy hand on all those elements who directly or indirectly encourage militancy or provide shelter to those indulging in terrorism. The situation is alarming and unless vigilance is observed at this stage, there is a danger of another exodus, this time from Jammu and Udhampur as well.

S. K. Shah

NAVREH : THE NEW YEAR DAY IN KASHMIR

—P. N. GANHAR

NAVREH is the lunar new year which is celebrated in Kashmir and many other parts of the country. This coincides with the first day of the Chaitra (Spring) Navratras. It is the first day of the Sapath Rishi Samvat, which is 5077 this year. It fell on March 26, 2001. Navreh seems to be the oldest New Year of the world. It is according to this calendar that Hindus generally celebrate their birthdays, anniversaries, festivals and other religious functions. The sixth-century Sanskrit text, **Nilamata Purana**, which lists the festivals and rituals of Kashmiri Hindus, states that the first day of the bright half of the lunar Caitra (March-April) is the first day of creation. It further says that on this auspicious day, Brahma, Vishnu and Maheshwara, the planets, Nekhtras, the divisions of time, fourteen Devendras, fourteen Manus, Rishis (Sages), daughter of Daksha, and other goddesses, seven continents, nine divisions of Bharata, seven worlds, seven nether worlds, five elements, the intelligence, the soul, the vinayakas, the nymphs, the Adityas, vasus, the rudras, six seasons and twelve months etc., should be worshipped ; on this day, after hearing from the mouth of the astronomer (astrologer) predictions and forecasts about the New Year, the month and the day and the deities presiding over them and performing Mahashanti Puja, Brahmins and relatives should be entertained with a nice feast.

Prior to Navreh, the first day of the solar month of Caitra which also is the first

day of the spring (Basant) season of Kashmir and known as SOUNTH, is also celebrated, though on a much smaller scale, almost in the same way as Navreh but without the New Year's *Jantari* etc. This is a part of the pujjas prescribed in *Nilamata Purana* for six seasons.

New Year's day finds mention in Kalhana's **Rajatarangini** also. It is regarded as sacred as the Shivratri. The celebrated Arab scholar Alberuni has written that Kashmiris celebrate the second of Navaratras to commemorate victory of their greatest and famous king Lalitaditya with great festivity, pomp and gaiety. The first was a festival as the New Year in its own right. Srivara, the famous historian of medieval Kashmir, has also mentioned this Chaitra festival in his **Rajtarangini**. A famous Kashmiri poet and philosopher, the late Pt. Zinda Koul, popularly known as Master Jee, has written a poem on Navreh and the message it brings. These festivals have found a prominent place in the ancient folklore of Kashmir.

This day is observed as New Year's Day in Andhra Pradesh and Karnataka as Ogadi, in Maharashtra and Goa as Gaudi Parva, by Sindhis as Cheti-Chand and in the northern parts of India as Chaitra Shukla Di, i.e., the first day of the lunar fortnight of Chaitra. In Delhi and Northern parts of India, prohibits in the temples after morning prayers release before the assembled

devotees the new almanac and dwell upon its highlights.

In Kashmir the day is celebrated with great enthusiasm, pomp and sanctity. It is on the eve of the Navreh that the Kul-Brahmin of a Kashmiri Pandit family gets a new almanac (**nachipatra**) (Sanskrit-Nakshetra-Patri) and an illustrated scroll-(**Krul Pach**) with a sacred picture on it of a goddess and some sacred verses. Formerly, **Nachipatri** used to be in the form of a rolled scroll, but now it has taken the form of a small booklet known as JANTARI. Just one day before Navreh, Kashmiri Pandits in Srinagar visit a sacred spring, Vichar Nag (Down Town), and take a holy dip in its waters to cast off the wintry sloth and impurities. After returning home from Vichar Nag, round pieces of **WYE HERB** are taken along with home-made rice-powder cakes as **parahad** before breakfast. In olden times astrologers and astronomers would assemble here to discuss and prepare a new almanac. May be this is the reason why this place is known as Vichar Nag. Late in the evening the housewife gets a big **thali** (metal plate) and fills it up with rice or paddy. In villages, mostly paddy is used. After arranging it nicely, the new almanac and **Krul-pach** are placed on the rice. Besides dry flowers, a few fresh flowers are also placed on the rice. **Wye**, a special weed which resembles **Arabi** in shape and which grows in the marshes and is regarded as very sacred and pure, is also kept on the **thali**. Among the other things placed on the **thali** are newly sprouted grass, a little curd, walnuts in odd numbers and also walnut kernals, a pen, an inkpot,

holder, a pot containing a little salt, a silver and a gold coin, a lump of cooked rice in a pot, a wheat cake, and a small piece of bread made of rice-powder. All these things are arranged aesthetically on this small mound of rice. This **thali** is then covered with another metal plate for the night. Formerly, the flower and the herb **Wye** used to be provided by a florist who was known as **Push** after **Pushap** i.e., the flower, and he used to be a Muslim. He was paid in cash and kind on the ensuing New Year's Day. Now all these things are procured from the market.

Early morning on the New Year Day, a young boy or girl gets up at dawn and, after taking the lid off the **thali**, takes it to the head of the family and his wife and then to others in such a way that every member of the family gets a glimpse of the things kept in the **thali** and looks into the mirror as the first thing in the morning. This signifies a prayer for food, wealth and knowledge in the coming year. The bearer of the plate gets a rupee or more from every member of the family.

Every member picks up a few walnuts kept in the **thali** and drops them in the river, where he goes to take a bath. This seems to be a thanksgiving affair signifying that the people have come out of the dreary wintry cold and its allied ordeals safe and sound, as the Maharashtarians do on **Rakshabandan** day when they drop coconuts into the sea which is turbulent during the rainy season. After taking a bath and donning new clothes and a new sacred thread, Hindus in the city throng temples,

especially HARI PARBAT, which is a SHAKTI SHRINE known as CHAKRESHWARI. Later on, the head of the family offers turmeric-coloured rice prepared in ghee known as TAHAR to Goddess SHARIKA, the principal deity of Chakreshwari. It is afterwards distributed as PRASAD among all the family members.

From this day NAV DURGA PUJA commences in Kashmir. At the end of Navratras big Havans are performed in various temples, especially at Durga Nag at the foot of Shankaracharya Hill and at Baramulla in Shailputri Devi's Mandir, both of which have beautiful springs. During these days lakhs of people visit VAISHNO DEVI and other Devi shrines in Jammu & Kashmir State. Durga is worshipped in Hari Parbat Fort in Srinagar and Bahu Fort in Jammu. According to **Nilmata Purana**, Goddess Bhadrakali should be worshipped on Chaitra Navmi day with flowers, incense, food, etc. Nine days of spring Navaratras are held very sacred in Kashmir, as in the other parts of India. Vasanti Puja is performed in Bengal during these Navratras. Some people keep fasts for nine days and sow barley and worship Durga and Dash Mahavidhyas. During these days puja is offered to goddess Minakshi in Tamil Nadu, etc.

On Navreh sumptuous dishes are

prepared and the friends and relatives who come to offer greetings are also entertained. Newly wedded brides, donning new clothes, go to their homes with money, a pot of curds, bread, sweets, etc., as they are thought to be auspicious. New brides and youngsters are given money by their elders.

After meals, people would visit gardens for picnic with their utensils, tea pots (called SAMAVARS) etc., and prepare kahwa tea there. Formerly, city people used to go to Hari Parbat to enjoy the almond blossoms in the almond gardens at its feet. But alas ! these gardens have shrunk very much owing to the development of new colonies and felling of almond trees.

During these days Lord Rama is also worshipped in Jammu & Kashmir State. The Navmi, the 9th day of Navratras, is also known as Ram Navmi.

Friends, relatives and Muslim brethren come to greet their Hindu brethren on this day with NAVREH MUBARAK (Happy New Year). A few decades ago, Kashmiri musicians, minstrels, etc., also used to come to regale their patrons and get *bakshish*. Owing to dearness and rising costs now, Navreh festivities have lost much of the gaiety and colour ; despite this the occasion is still very popular among Kashmiris living in and outside Kashmir.

For having a fair assessment of our proximity of God, we may have simply to find out the number of people, animals, birds, plants and all other beings, whom we love unconditionally and with whom we can be contentedly at peace, without expecting anything in return from them. Greater this aggregated number, closer we are to God.

GOD IS LOVE-ABSOLUTE
(May all animates & inanimates be happy)

—Prof. G. K. Muju

[continued from the earlier issue]

“No, sir, I am sure I am talking about your house only,” he said. To make me believe that he was right he drew a small site plan of the house with all the possible details and relevant landmarks, including my father’s name plate fixed in the gate-pillar. Confirming his statement, I told him that he was correct. Continuing, I told him that I left the house in March 1990 after I had received repeated threats and warnings to leave the Valley and when our house was stoned on several occasions during nights in the month of February 1990, because our lights had incidentally remained on the death anniversary of Maqbool Bhat, when the ‘Jihadees’ had given orders to observe a complete blackout. I was even sent messages that I must leave the Valley, as some people had planned to kill me for my ‘activities’. I left Srinagar in the early hours of 6th March 1990 along with my family. I wanted to leave my children at Jammu and personally return to Srinagar after a couple of days. Since my parents stayed behind, all our belongings were left over there. In reality, I did not migrate or leave the Valley ; but I only left my children at that time. But, unfortunately, events turned so against me that I could not return, and all our property remained in Srinagar.

“ So, I have that picture of my house before me which I left in 1990 and which I am pricing at rupees forty lakhs at present. I did not leave merely four walls and a tin roof, as you describe my house now, but a fully habitable house with good property and assets. Obviously, I shall claim the cost of

at least some left-over property, which, as per your statement, is missing from my prospective buyer. If I sell my house, I shall sell it on the “as-and-where-it-was” basis, as it existed in March 1990.

My statement was quite an unexpected one. It looked quite strange to the broker. He felt somewhat amused and could not reply for a few moments. There was silence and nobody could think what to speak. The young man accompanying him smelt that I was going to be somewhat tough, and even rough, and my proposition was the most impractical one. He asked the elderly gentleman to get up and leave. The behaviour of the two gentlemen reflected the generation gap. The elderly man belong to my generation (he was even senior to me by a couple years) had enough of patience to talk, to listen and discuss, which the young man perhaps lacked. The young man was of the modern generation with all the flamboyance of the age, especially reinforced by gun culture. My acquaintance, the Pandit Ji, kept watching and observing what was being discussed. He too was obviously surprised over the amount I had asked for and the reason thereof. He maintained complete silence all through. He could never think that I would analyse the cost of the house in such a manner. It was perhaps a new experience for all of them.

Apparently the trio was a group (gang) of brokers who indulged in the sale and purchase of the properties of the Kashmiri Pandits who had left the Valley in the wake

of terrorism in which the community had become a direct target. This was their side business, besides their normal occupation and 'social' and 'religious' activities. They had been purchasing the properties of the displaced (migrant) Kashmiri Pandits at throw-away prices and selling these at a premium. Though the Pandit Ji had been pleading with me for a number of days that some people wanted to see me, he had not revealed the purpose. Probably he did not want that I should know he was working as a broker for the properties of the displaced people, and put forward the other two gentlemen for the business deal.

In fact, I had been pleading with the members of my community not to fall a prey to any temptation or get into a trap and sell their houses and other immovable properties in the Valley; but who would listen? Of course, there could be some exceptional cases where the owners could be compelled by circumstances and acute financial needs to sell off their properties in whole or in part in the valley. Their houses were either burnt down, encroached on and usurped by anti-social elements and people with vested interests and others; it would be very difficult to get them vacated in the normal course. These had become properties of others "free of cost" and it might have been quite logical for such people to sell off their properties; so, what harm if they could get a good sum (even less than the actual market price) for the virtually lost property? The indifferent and corrupt administration would never come to their help to get their properties restored to them; but what could be the number of such cases? Very small. The vast majority should not have succumbed to these pressures and their short-sighted solutions. However, there was

a sort of wave of sale deeds in mid-nineties when the displaced Kashmiri Pandits started selling off their properties in Kashmir, whatever might have been the reason and need for such actions. Later on, even the Act debarring people from distress sales of their properties did not deter some people from selling their properties.

I was simply thinking about the fallout of all such sale deeds. Had the displaced Kashmiri Pandits finally decided in their minds not to return to the Valley? The very thought was very painful and distressing for me. But how could I help it at any level, except persuading my community members not to act in haste, distress or under panic and pressure.

Asking the young man to sit down, the elderly person again asked me to bring down the price, and giving the assessment of the house – four walls and tin roof – he asked me to do some "*insaf*", justice. I could not understand how I was "*beinsaf*", unjust to him. I asked him whether I had been too harsh with him. "No, sir, but you are pricing it too high and without any rationale by asking me to pay for the looted and lost property as well," and asked me laughingly why I should price the house that way. "I will pay for the structure. I will purchase it", he said. He talked a lot about various houses he had purchased in different localities, and so on, where the owners had not made any assessment of their houses in the manner I had made.

Stopping him, I asked him how I was unjust if I was asking him to pay the cost of some of my lost property, as I had actually lost it. "But, why from me, why from a prospective buyer?", he asked. Of course, his argument or contention was correct. How

could he pay for the looted property ? Obviously, why should he pay ? But since I was working and thinking on a different plane and dimension, I told him that I agreed with him ; but I asked him whether he had not already looted, plundered my property, vandalised my house, destroyed my library and broken the windows, the doors, and so on. Having caused all that loot and plunder, now he was asking me to "kharchavun" the left-over structure. It was a blunt accusation which no one could digest easily. Of course, he did not expect me to be so rude with him.

My 'accusation' put the man on the defensive and in a sort of dock. Wondering over my statement, he said, "But how do you say that I have looted your property and damaged your house?" He was really shaken and felt somewhat disturbed.

"Oh ! You have not fully understood me. I do not necessarily mean you in person," I assured him. Continuing, I told him that if it was not necessarily he in person, it was one of his friends, close or far-off relatives, neighbours, sons and brothers, some known or even unknown people. The looters and plunderers were definitely from his clan and group. Someone had definitely done the damage. At least I had not taken out my property and belongings or damaged the house myself. I had not even left the house with the intention of migrating to Jammu, but just to leave my family over there. Unfortunately, we had to finally lock our house and hand over the keys to a Muslim neighbour when my father was assassinated. Obviously, we could not think of picking out goods under those tragic circumstances, I told him. "So, I must claim the loss from the person who comes to purchase my house. If you are ready to pay

the price, please pay it cash down just now, the rest is your choice and sweet will". This way I tried to convey him in a concealed and decent business to like manner that I was not interested in selling my house; but perhaps he did not understand me or pretended not to get me.

The trio felt astonished at my remarks or, so to say, the 'allegations', for which they were not mentally prepared. There was silence for some time; all were lost in their own thought. I thought that the gentleman would get up and leave, but, like a true businessman who knows how to sell his goods, he stayed on. The elderly man broached the subject once again after some moments and wanted me to be specific and precise about the price.

I was astonished over his behaviour, as he continued stay. 'Was there anything up his sleeves?' I asked myself. How could he ignore my rebuff. I became somewhat interested in the fellow and preferred to enjoy his company. Meanwhile, I changed the topic to a different dimension. Finding a change in my tenor, he probably felt convinced in his mind that he would succeed in his mission. I asked him whether he needed the house for himself or the accompanying young man or some one else. It was now that I enquired about his name, address, occupation, etc., which should have been the introductory part of our meeting.

From the discussion which ensued from my query it transpired that the elderly gentleman belonged to my area of residence, about a kilometre away from my house in Srinagar, and the young man lived in the down town. Both were doing export and import business, had good connections in

some West Asian countries, owned land and had lately started working as brokers for the sale and purchase of the properties of the displaced Kashmiri Pandits, as they were "lured" into the trade by some Pandit Ji. They had found the business quite lucrative. The accompanying Pandit Ji somewhat blushed and he said something in between which was not heard clearly by anybody. He wanted to purchase my house for a doctor whose house was damaged in militancy-related violence in downtown Srinagar. Hearing the name of the doctor, I got somewhat irritated, as he had been quite closely associated with militancy and was now trying to shift to the civil lines area. I asked the gentlemen did not why the doctor ask his militant friends to arrange or even "grab" a house for him. He too could have just usurped any house like most of the 'civilised' people ! Then why should he choose my house, which was of no significance compared to the multitude of palatial houses belonging to the militants and the secessionist leaders ? There were hundreds and thousands of such big houses belonging to the 'famous' people which he could purchase. Obviously there must be a specific reason to have opted for my house.

Though I rebuffed the gentleman, he opened his mind a bit to me. He explained why he had chosen my house. The reason was very intricate as well as interesting. He had heard that I was not in favour of Kashmiri Pandits selling their houses. So, it was a test case for him. If he could succeed in making me sell my house, then he would encounter no difficulty in convincing others to sell their houses, and he could carry on his 'business' nicely ; at the same time, my efforts to persuade the displaced Kashmiri Pandits not to sell their houses would not succeed, and my mission

would fail.

This revelation, which was a sort of revenge against my stand and principle and commitment, was a shock to me. I was surprised to hear his contention. Obviously, this could be a very valid reason for him to purchase my house; but then why did the cost factor come in his way ? Purchasing my house was a political game as well as political business, even a sort of blackmail. His plan was to purchase the vacant plot adjacent to my house, which too was about a kanal of land, pull down my house, and raise a multiple-storeyed building for commercial purposes, in case he was not able to sell off my house to the doctor or any one else. He tried to flatter me by praising me for my social activities and said that it would be a prestige as well as a pleasure to purchase my house. How callous he was, I thought to myself, to say that it would be a pleasure for him to purchase my house ! However, I did not react; but then, why prestige ? Did he want to knock me down ? Yes, perhaps. Prestige, because it belonged to a leader, a well-known Kashmiri Pandit ? The sale would deflate my ego and my will to continue my links with Kashmir. Through this sale deed he wanted to challenge my ego and pride in maintaining my connections with Kashmir. This revelation astonished and even shocked me.

Was all this being done under some plan ? I asked myself. Was he paying a premium on my name and my position, whatever it was worth, in the society ? I could never imagine that the name of a Kashmiri Pandit thrown out of his home was still important for such elements. I was bewildered and even amused over the thought, knowing well that I was not a leader of the Kashmiri Pandit community.

Somehow, as my name was associated with some organisations as an activist and was using my pen occasionally, my name might have become important in some quarters.

Feeling amused over the statement of the broker, I tried to be a bit nearer to his mind. Changing the topic, I touched upon the political situation in Kashmir, as he seemed to have a good political orientation. He expressed his apprehensions about the return of normalcy in the Valley till the militants achieved their aim, which was "azadi" or even merger of Kashmir with Pakistan. He too subscribed to the concept of an independent Kashmir and was convinced that "India had done very little for a Kashmiri Muslim". Accusing India of backtracking from her promise of holding a pelbicite, he said that the main disappointment for a common Muslim in India was due to fraudulent elections, pulling down the National Conference Governments from time to time starting from 1953 ; the last fraud played on the people of the State was the rigged election of 1987. That was the climax, which sowed the seeds of secessionism. The National Conference workers and leaders simply silenced the opposition by fraud and force. All this was done under the direct instructions or at least within the knowledge of the Central Government. "So the people have risen against the State and want Azadi," he said.

Stating that migration by Kashmiri Pandits was a great loss to the Valley, he said that it would be very difficult for the Kashmiri Pandits to return to the Valley, especially for those who had disposed of their properties. "What interest will they have in Kashmir now ? They have free rations, relief, good jobs, good education,

new houses and, above all, freedom from the gun culture that is killing the Muslims in the Valley, day in and day out. So, why would the Kashmiri Pandits return ? Politically, he was so imaginative that I could not imagine it. He remarked that those Kashmiri Pandits who had sold all their properties in the Valley could no longer be considered as 'displaced' or 'migrants', as obviously they had bidden good-bye to Kashmir. Gradually, the gentleman was exposing as well as revealing himself.

"I agree that it will be difficult for some to return, but what do you personally think about their return, and what are the views of a common Muslim about the return of the displaced Kashmiri Pandits ?" I asked him. "Well, we miss you very much; we feel that Kashmir has become dead without Kashmiri Pandits. Personally, I want you back; but who can help the situation it is very difficult to say. No doubt, return of the Kashmiri Pandits is a very intricate issue now, but every one has to play some role in their return. May be the Kashmiri Pandits have to play an important role in resolving the crisis and managing their return in co-ordination with the Muslims of the valley. However, if certain vested interests continue to exploit the community, it may be difficult for the displaced to return in immediate and near future under existing circumstances," he said.

The business discussion gradually changed to a general talk, even a semi-political one. I asked myself, "Was the gentleman exposing his hypocrisy, or were his feelings genuine and true?. Or was he on some mission." His political statements indicated that he was on some mission. I became more interested in him. As I too had some spare time with me, I felt curious to know something

more and also to ascertain the reality.

When I asked him why the Muslims of Kashmir were so eager to purchase the properties of the displaced (migrant) Kashmiri Pandits, he was frank enough to admit that they were sold at very low prices, which anybody could afford. He also revealed that there was a special drive to purchase these houses in the civil-lines areas and the other new colonies. More interesting was the revelation made by him that some agencies were offering financial "help" and incentives to the prospective buyers. This "help" or "incentive" could run into lakhs; but who paid the money? Which agencies helped these prospective buyers who did not have enough money with them but wanted to buy the migrant property, he could not or rather would not like to reveal or divulge. Perhaps he did not even know it. Could he be only an innocent conduit for the transactions?

This brief conversation opened up a new vista in front of my eyes. A well-drawn up plan by vested interests to close the doors of return for the Kashmiri Pandits to the Valley! It was all so disgusting, and I wondered over the tragic death and butchering of the centuries-old Kashmiri ethos and culture, what was now being

termed in political language "Kashmiriyat" after independence. With some increase in my curiosity, I wanted to go further into the matter and, without exposing my emotions and feelings, I asked him how much he would now pay for my house, as he had revealed his purpose and intention to purchase my house. This was a sudden and unexpected question. His looks brightened and a smile was on his face. His facial expression indicated that he had perhaps won me over, and he felt satisfied. While I too had by now decided in my mind to pay him in the same coin and reverse the gear of his mindset. Though some of his arguments seemed to be quite logical, I was now determined to change his thinking on the subject and give him a bit of my mind.

Like a true businessman on a mission he said that he could just pay the price asked by me, but since he could resell it to prospective buyer at this cost, he was not in a position to accept my terms. He said that the house in the present shape would not fetch more than ten lakhs, after calculating the cost of the land and the structure. Perhaps this was his opening bid or the lower limit, which he might raise if persuaded.

(To be continued)

NOTE TO AUTHORS

Kshir Bhawani Times invites readers to send articles, poems, short stories, short write ups, anecdotes, news or any material which they feel would be of interest to the community. It is our endeavour to encourage young writers and those who have ideas, but suffer from "print phobia".

Send your write-ups, preferably typed, or written neatly on one side, leaving sufficient space for the editor to wield his pen.

Those who have already been sending us their articles are requested to go through them carefully and make all necessary corrections, especially in the typescripts.

—Editor

Musings - A point of view

—Krishen K. Khosa

Although it may be a little late in the day to react to the Prime Minister's "musings", which he wrote down at the dawn of the new year, yet the issues on which he has reflected at length remain as current and topical as they have been ever since their birth. The first one to have appeared on the Indian scene shares its date of birth with that of the modern Indian independent state and has been plaguing the national scene continuously until date with no immediate end in sight. Yes, the Kashmir imbroglio has been getting murkier and murkier with each passing year with the dimension of the problem having undergone a drastic change in the mean time.

What started as an essentially bilateral issue between two neighboring countries, which would still have been one even now but for the dirty machinations of the British who after plundering this country for well over two centuries gave the partition as a parting gift to the people of the subcontinent, has over the last five decades undergone a change in character with the bilateral angle being relegated to the backburner and instead the twin factors of the ascendancy of militant Islamic fundamentalists and the forced migration of a sizable chunk of the Kashmiri inhabitants having emerged as the focal points of the Kashmir issue.

All this goes to show that any future efforts at trying to resolve the Kashmir problem have essentially to take into account the above-noted factors ; therefore, the

measures taken heretofore in this respect, albeit unsuccessfully, have also got to be reviewed and modified. This is essentially what the Prime Minister has mused upon, and I at once agree with him, but only up to this point. His idea that bold new initiatives shall have to be taken to find a solution to this vexed issue is a most timely thought and needs to be propagated and followed vigorously. At the same time, care has to be taken not to embark upon any such path as might lead us to another fifty years of futile search for a satisfactory solution.

As a prelude to launching any new initiative, it would be advisable to introspect upon the basic causes that have been instrumental in eluding a solution till now. This would make it easier to chalk out a fresh strategy without the apprehension of repeating the past mistakes. Time and again most of these factors have been identified and enumerated by many an analyst in a detailed manner as follows. First and foremost, the declaration of a voluntary and unilateral ceasefire by India even when all the legally acquired territory of Jammu & Kashmir was yet to be fully liberated from the clutches of the fleeing raiders in 1948; second, the reference to the United Nations Organization of an essentially internal issue, third, squandering away the gains after each Indo-Pak war, when India was in a strong position to force a lasting solution ; and finally to continue to have a reactive approach rather than a proactive one. These are the major factors that have inadvertently allowed the

entire dimension of the problem to undergo a drastic change.

Having identified the above, it is quite clear that any bold new initiatives that need to be taken now have to be aimed at ruling out the possibility of repeating these mistakes of the past and at the same time catching the bull by the horns to tackle the new factors that have emerged in these fifty years.

The peace process, which the Prime Minister initiated with the bus ride to Lahore to sign a declaration, and the subsequent unilateral ceasefire against those who continue to perpetrate violence, might have had a chance of success, had not the very nature of the problem undergone a change as stated above.

With the ISI and the Taliban functioning independently of the Pakistan Government, a permanent solution can now never be found, neither by offering peace proposals to the Pakistan Government nor by sitting across the table for negotiations. Such a move would result in nothing but the continuous endangerment of the lives of innocent civilians, day in and day out. Instead tackling the Taliban first and foremost has become most imperative in order to find a solution to this vexed problem. Pushing the Durand Line back to its original place has become a prerequisite before any talks or negotiations with Pakistan can become meaningful. Unless this is done, we shall yet again be treating the symptoms of the malady

rather than its root cause.

To achieve this, a twin-pronged approach is required, firstly, by ensuring that there is no let-up in the offensive against militants so that they are kept on the run all the time; and secondly, by preparing for a major offensive against the training camps located across the line of control over the next few years. Since a colossal amount would be required to launch a cross-border offensive, no hurry in its launching should be shown, even if adequate preparation takes a little longer. Unless this is done, any possibility of finding a viable solution shall remain within the realms of fiction alone.

It is also to be ensured that the large Diaspora of the displaced population is adequately rehabilitated temporarily so as to prevent its disintegration and pave the way for things to normalize. Return to their native land can remain a distinct possibility.

The policy of drift pursued by the Government of India over the last five decades, with the apparent helplessness of the might of the state, does not behove a great country like India, which is standing on the threshold of recognition as a super power.

(Courtesy : Daily Excelsior)

Please donate to Welfare fund of K.P. Sabha Jammu to help orphans, diseased and poor.

It is good that I am well off when around me a number of community members are in great need of clothes. It is rather better to donate spare clothes to K.P.S. Jammu for distribution to needy rather than exchange these for petty utensils.

Ask Bilhan

I have received a spate of questions, some by regular mail and a few by e-mail. While many questions are pedestrian, a substantial number are really intelligent ones. But before I deal with them, I want to emphasize that I will not entertain silly queries. If you have a genuine problem, ask Bilhan. Do not ask a question for the sake of asking.

About half a dozen questions relate to the same or a similar problem. If we eliminate the personal details in each case, the questions boil down to the following :

“We have been regularly fasting on various days (Ashtami, Purnamashi, etc.) and regularly praying and going to temple. However, for one reason or another, we missed out on occasions, and once or twice even had some wrong food. Because of this, probably, we have had a spate of failures and misfortunes. How can we atone for this ? We have consulted astrologers, and they have suggested remedial measures to tone down the ill effects of the stars in our horoscope. We are trying all these without much effect. What can we do ? Are we doomed to failure?”

In the first instance, let me tell you that when you fast, it is not meant to please God or Goddess or whoever it is. It is plainly self-discipline. God is neither pleased nor displeased by your actions. He is not like our

administrators and rulers, who can be bribed to give you a favour; nor is He vindictive to punish you if you do not flatter him. The unfortunate part is that we reduce God to our own level of behaviour and make him like one of us, with all emotional weaknesses. The Bible says that “God made man in his own form.” But the fact remains that for centuries man has made God in his own form and sees him in that form. This is because our human level of understanding cannot transcend our own sensory perceptions.

You have to see God within yourself. You do what your conscience says is right, and that is the God in you. A few missed fasts make no difference. Nor does regular fasting placate God ; it only generates self-confidence in you. Faith moves mountains. But faith should not be based on myths and superstition. That is counterproductive.

About the failures. Have you not heard of the famous maxim “Failures are pillars of success ?” You have to fail in order to succeed. A child cannot learn to walk unless he falls down several times. But each time he learns how not to fall ; eventually, the number of falls gets reduced. Finally, he walks without falling.

As to the astrologers, they know everybody's fate except their own. They have remedies for all the “misdoings” of the planets ; but when the planets get hold of

them, they do not know what to do. Fatalism is a death-knell for human enterprise. Astrology can be a hobby, but it should not be the driving mechanism for our actions. Our fate is not determined by the stars. This universe is governed by an infallible system, and we are a part of that system. We have to work within the parameters of that system. No hocus-pocus and superstition can alter that system. Absolute faith in fate and astrology is, in fact, contrary to Hindu ethos. The Gita emphasises that *karma* is our right and that is what we are here for. We have neither a right to, nor control over, the fruits of *karma*. As long as our *karma* is right, earnest and honest, we do not have to bother about the result

So, my friends, there is no need to despair. Nobody in this world is doomed to failure. Have faith in yourself, and evolve the courage to fight and achieve. Because that

is *karma*, and that in itself is a reward. Forget about the stars and astrologers. They do not determine your fate. Remember "Aham Brahmasmi", "I am the Supreme", for "I am a personification of the Supreme, being a part of this cosmos, and at the apex of the evolutionary scheme of nature". With that kind of faith, success is bound to come sooner or later. As long as it does not come, surrender to the will of God with a calm and relaxed disposition. "Samarpan" is the right word for that. It has no equivalent in English. Remember every night is followed by a dawn.

Milton said, "God doth not need either man's work or his own deeds.... They also serve who only stand and wait."

Good luck ! Wait for the dawn.

—Bilhan

HEADLINE

Memories still in mind
Reflect before my eyes
Her little feet
Perfected her for every deed
Numerous wishes she had
Who cared for her dreams
Instead of books
Instead of comforts
Faced hardships
Footpath was her home
Worked alone
In a dark night
Critical was her mother's plight
Mother felt pain

She left for market
In a heavy rain
Medicine was her target
Torn cloth on her head
Unaware of the situation
She moved ahead
Saw some gunmen
Coming out of their den
A minor girl died in firing
Was next day's newspaper headline.

SARASWATI KAUL
F-17, Revenue Colony
Lawrence Road
Amritsar (Pb)-143001

MESSAGE

There has been a Dharmik Pratha for ages now that as soon as a son or a daughter in a Hindu family attains puberty, their parents remain on the lookout for a match for them. They float Teknis (**Janam Kundlis**) which are matched by Brahmins, Jotshis and Acharyas in consideration of the placement of stars in their kundlis, conditioned by the Bal and Nakhetar of the boy and the girl. Where the stars of a boy match with those of a girl, the marriage is settled, other considerations notwithstanding. The Date of matrimonial is decided upon on the basis of **Rashis** and auspiciousness of the time which is commonly known as 'Lagan Mahoorat'. It is as per this 'Mahoorat' that Lagan is necessarily to be performed. This is to ensure that the wedlock of the boy and the girl should remain successful, blissful, uncontroversial, smooth-going, long-living, and happy for both the bride and the groom, as also for their families. After the date and time are decided upon, the girl's parents send a 'Lagan Cheer' (a written intimation of the day, date and time of the performance of **Lagan**) to the boy's parents, which they are legitimately supposed to stick to, without any let or hindrance. This pratha has been in vogue for centuries now, especially in respect of Kashmiri Pandits who are staunch followers of Sanatan Dharma.

What a fate ! Of late, especially since 1990, when the Pandits were destined to bid good-bye to their homeland in Kashmir, there has been an irrational change in the mode, method and style of our marriages. Where the auspicious **Lagan** time is from 9 a.m. to 11 a.m., the barat, along with the

groom, turns up hours later at the bride's place, according to their convenience. They report there around a time when the auspicious and blissful **grehs** are in transit or movement to another house where its effects are malefic in relation to other '**antars**' in their respective **kundlis**, which are totally inauspicious for both the boy and the girl.

Marriages made on the right day and date and at the right time invariably remain successful. Instances are not wanting where marriages made in violation of this **pratha** have resulted in disaster, distress, disappointment, despair, dejection, repentance, unhappiness or even the death of either the bride or the groom, creating heaps of sorrows for the two families tied up in such an alliance. The reason is only that such marriages are not performed properly as per Dharmik rituals, especially on **Lagan** time. 'Kanya Dan' has its own philosophical background. It should be performed at the time auspicious for it. While it is most important and necessary to stick to the time of **Lagan**, it unfortunately seems to have remained a ritual in name only, with everybody's responsibility having become nobody's responsibility now. Marriages are dramatized today. Video cameras steal the time. There is exhibition and demonstration of social superiority.

I have participated in many of the marriages. Parents do not take any notice of what they have to do as per 'Lagan Cheer'. Avoiding their responsibility, they act somewhat carelessly, paying no heed to the sanctity of this Sanskar. While they are keen to celebrate the event with great pomp and

show, they do not take cognizance of the time factor, which is most important. How painful and irksome it is? I feel immensely sorry for it. In the heart of my hearts I seek pardon from the Almighty. My Ashram is frequented by many people. Some people have complained of the mutual indifference of their sons and daughters-in-laws. They have horrifying tales to tell. Their lives are miserable, I could feel.....However, this is increasing day in and day out. There is agony and **ashanti** in most of the families. The position in respect of some couples is all the more alarming. In some cases divorce has taken place ; in other cases there has been long separation between husband and wife; and in some other cases, it has resulted in the untimely death of either of the two partners.

This unpleasant state of my social environment obliged me to sit in deep meditation of Jagat Janani-Goddess Amba. In self-realization, I observed that I have been rebuked by Mata for the sins that are committed in the performance of marriages. I was made to understand that such marriages are unsuccessful because they have not been performed at the auspicious time of Lagna. They were performed when

the time was 'GHATAK'. Transition of auspicious stars into inauspicious houses results in malefic effects. **ETH SHETAKS** are common with many couples now. I was even forbidden to blame the Almighty ; but we must put the blame on the two families only who did not bother about the performance of Lagan or Kanya Dan at the fixed auspicious time. I have been advised to bring this home to the Hindu Janta. We must take due cognizance of it, obviating all snags that stand in the way of Kanya Dan or Lagan at the appropriate time. I, therefore, appeal to my baradari, with all my humility, to kindly perform Yagneopavit, Kanya Dan and Lagan on time and as per religious ethics. I am sure everything will be all right. May God bless all of us !

PUSHKAR NATH KOUL

POSH-MOT

(Shri Pushkar Swami Seva Ashram)

Chinore, Bantalab, Jammu.

*Please donate for construction *
programme of K.P. Sabha Complex
Jammu. Raising of one more Storey
on the Community Centre and Library
block is in progress.*

Submission

Due to dislocation of K.P's from Kashmir Valley much of the precious religious, cultural & historical books & other literature has been lost, whatever little has been salvaged individually by carrying to Jammu & other places couldn't find proper space for its preservation. It was therefore felt by the Biradari to set up a library at K.P. Sabha Complex where books presently with individuals could be pooled & maintained for desirous readers.

According to the wishes of the Biradari infra-structure for setting up of library at K.P. Sabha Complex has been provided like space & almirahs. But so far there has been no response in sparing the books in spite of many appeals. The K.P. Sabha once again requests to spare the books lying un-utilised with the individuals, for this library.

H. N. Tikku
Chief Coordinator

CAUTION

*Almost all K.P's perform marriage functions in various **JANJ Ghars**, where it is accessible to even undesirable elements. This has resulted in some thefts. Even small boys are put on the job by criminals. Therefore great watch and vigil needs to be kept while the ceremony is going on.*

Naming in the Kashmiri Pandit Community : Sociolinguistics and Anthroponymy

—Braj B. Kachru

*University of Illinois
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In earlier research on onomastics the concentration has been on two types of studies: One type focuses on the data on naming processes with reference to a well-defined social, regional or religious group. The other type is essentially comparative, and has implications for defining and illustrating concepts such as "linguistic area" or "sociolinguistic area". There is a profusion of studies of the first type, but rather few on the second type. An example of a comparative study with typological and sociolinguistic interest is Emeneau 1978.

In this preliminary investigation in anthroponymy of a small community of India, generally known as Kashmiri pandits and locally known as *bati* (Skt. *bhariri*), I have attempted to combine these two approaches. The pandit community forms an extremely small minority in India, not exceeding seven hundred thousand people. Of this total, a significant number live in Kashmir valley, mainly in Srinagar, and the rest have settled in the major cities of Allahabad, Agra, Delhi, Lucknow and Jaipur in northern India.

During the last seven hundred years, this minority community has passed through a series of social, political, and cultural vicissitudes.¹ Traces of these changes are naturally present in their language and in their naming system. The language of

Kashmiri pandits is called *kāśūr* (or Kashmiri). This language has traditionally been treated as a member of the linguistic sub-group termed "the Dardic family", which is within the Indo-Aryan branch of languages. The Dardic family has been identified on the basis of several phonological, syntactic, and lexical characteristics of three language groups: the Kafiri-group, the Khovar-group, and the Dard-group.²

However, the classification of Kashmiri continues to be controversial: There still is a need to draw evidence from those areas of language and culture which might throw more light on the controversy concerning the affiliation of Kashmiri language, and the types of convergence it has gone through. A study of names should provide evidence to show that Kashmiri forms a part of South Asian sociocultural and linguistic area. In a stimulating paper "Toward an onomastics of South Asia" Emeneau (1978) has rightly suggested that, in the case of South Asia, onomastics provides interesting ethnographic, cultural, and historical evidence. In his paper Emeneau examines "... features of the naming system and their spread in the South Asian linguistic area" (128). There is

*Offprint from:
Joshua A. Fishman et al. (Editors)
The Fergusonian Impact Vol 2:
Sociolinguistics and the Sociology of Language
© 1986 Mouton de Gruyter, Berlin, New York, Amsterdam Printed in Germany*

evidence that the patterning of the naming system, the choices available within the system, and the functional use of such choices provide insightful data for characterizing South Asia as a "sociolinguistic area". I shall not go into any detail in explaining here the concept "sociolinguistic area" since this forms the topic of a study by D'souza (1985).¹

What I propose to do is to discuss selected processes of naming among the pandits of Kashmir within a sociolinguistic context. These observations may hopefully provide more data from an interesting linguistic and cultural area of India for our understanding of India as a "sociolinguistic area".

The first issue one faces in a study of onomastics is to determine the proper approach. The body of literature on onomastics is awe-inspiring, with a long tradition of research from various disciplines: among others, anthropology (e.g., Evans-Pritchard 1948), etymology (e.g., Bradsley 1915; see also for a bibliography Smith 1950, 277-282), linguistics (e.g., Algeo 1973; Uhlenbeck 1969) and philosophy (e.g., Donnellan 1970). There are also several studies which provide useful theoretical discussions from various viewpoints (e.g., Gardiner 1940, Pulgram 1954, and Sorenson 1963). In addition, there are numerous atheoretical studies. However, the sifting through of this abundant body of material is not always rewarding. Zgusta (1974: 819) rightly warns us that "the study of names is plagued with imaginative and fantastic, but abundant and unscholarly, publications;

therefore, caution should be exercised in the choice of sources."

In earlier literature very little attention has been paid to the linguistic aspects of onomastics and its contribution to linguistic and sociolinguistic theory and description, since linguists have considered onomastics "etymologically explanatory rather than systematically descriptive" (Allen 1968; quoted in Uhlenbeck 1969: 321). There are very few attempts by linguists, like that of Uhlenbeck (1969: 321-335) who make an effort to show "that the synchronic study of proper names may be an interesting and rewarding subject for the linguist as well as for the ethnographer and that at least in some linguistic communities personal names may form a well-defined subsystem within the whole of the linguistic structure" (321-322).

In his detailed study Utley (1963: 145-176) draws attention to the linguistic component of onomastics and the neglect of this field by linguists. He observes that "... the responsibility for correction lies not only on the historian, logician, and etymologist, but also on the modern linguist, structural or transformational, who has been slow to plow on onomastic pastures" (145).

The Indian languages are no exception to this general neglect by linguists.² The result is that the linguistic aspects of onomastics in these languages have not attracted serious attention of linguists, and no attempt has been made to provide typological statements which contribute to our understanding of India as a linguistic area or a sociolinguistic area (Emeneau 1978 is an exception.) There are, however, several

language-specific studies which provide useful data and descriptions (e.g., Dutta 1981; Jhungare 1975; Sjoberg 1968; and Temple 1883). There are not many observations in earlier literature on Kashmiri or Kashmiri paṇḍits, except in Koul (1924: 18-23). This study, therefore, is one of the first attempts toward understanding anthroponymy of Kashmiri paṇḍits in relation to sociolinguistics.

Naming and *gotra*

It is claimed that traditionally Kashmiri paṇḍit last names indicated *gotra* (exogamous groups); these *gotra*-marking names were initially restricted to three names which Koul (1924: 20) terms the "three principal divisions", viz., *bhat*, *paṇḍit* and *rāzḍān*. According to him, from these three "are derived the distinctive appellations of koul, sopori, paṇḍit, and rainā. From these three families [*bhat*, *paṇḍit* and *rāzḍān*], as each took to a particular occupation, or by adoption or intermarriage with other *gotras*, came into existence" (20). These *gotras* bear the names of *ṛṣis* ("sages"), and to some extent, as Koul says, they form a hierarchy. In this hierarchy the *kōl* (Kaul or Koul) are considered very high (Koul 1924: 20). It is claimed that by intermarriage and intermixture "with other Brahmins the number of *gotras* multiplied to 199" (Koul 1924: 20). As time passed, the number of last names substantially increased. I will discuss the reasons for this later in this paper.

Naming-Ceremony and Nameability Criteria

The ritualistic aspects of naming

among the paṇḍits are not significantly different from the brāhman groups of other parts of India. In a traditional paṇḍit family the naming-ceremony (Hindi, *nāmakaran*) takes place on the eleventh day after a child's birth. It is called *kahnēthir* (*kah* "eleven" and *nēthir* "wedding"). At this ceremony a child is expected to receive his or her given name.

The names of the new-born may be chosen by various methods. In certain families the family priest *paṇḍith* (Skt. *paṇḍit*) or *gor* (Skt. *guru*) might suggest the first letter of the name. The suggestion of the *kṣigōr* (Skt. *kulgurū* "family priest") is based on clues from the horoscope of the new-born child. Suggestions may be made by relatives from the mother's side or the father's side. Naming after parents, or grandparents, as is common in the Western world, is not practiced among the Kashmiri paṇḍits. The earlier practices of *nāmakaran* ('naming-ceremony') are, however, slowly changing as we will see in the following section.

The two productive processes for naming are Sanskritic and Persian. Muslim first names do not show the process of Sanskritization. However, a number of Sanskrit last names (Kashmiri *zāth*) have been preserved by some Muslims after their conversion to Islam; for example, *bath* (Skt. *bhaṭṭa*), *paṇḍith* (Skt. *paṇḍit*).⁵ On the other hand, Hindu given names and last names show the influence of both Sanskritization and of Persianization. The result is, as Emeneau (1978: 117) also attests in another context, "Hindu names of hybrid form" such as *jawāhar* ("jewel"). In Kashmir, this

hybridization of names still continues.

Dynamics of Kashmiri Paṇḍit Names

The dynamics of the paṇḍit names show mainly three types of changes. *Generation-distance* is the main factor in the changing pattern of the given names. As in other language areas, the changing social, political, and linguistic influences on the land and the people of Kashmir have left their impact on naming patterns. Consider, for example, given masculine names such as *āftāb* 'the sun', and *tōṭi* 'parrot' (as in *totikākh*), or feminine names such as *gōṇi* 'virtue', as in *gōṇivāṇi* ('the possessor of virtues'). These given names are now only of antiquarian interest and form part of the diachronic onomastics of the paṇḍit community. These names suggest a distance of more than one generation. Names such as *maḡkhni* (Hindi-Urdu, *makkhan* 'butter') and *muti* (Hindi-Urdu, *moti* 'jewel') are much less frequent in the present generation.

Components of a Paṇḍit Name

The naming system of the paṇḍits follows the pattern of other Indo-Aryan languages. A paṇḍit name has three components: The first name or given name, the middle name, and the last name (*zāth*) or 'family' name. The first and last items are obligatory and the middle item is optional.⁶ (For example, *madisāḍan* (Skt. *madhūsudan* ('the killer of the demon Madhu'), *rāgināth* (Skt. *raghunāth* 'master of Raghu dynasty'); *ōmkār* (Skt. *ōmkār*).

The given name has the structure of a noun phrase in which the family name

occupies the position of head, unlike names in the Dravidian languages in general. In Telugu, as Sjoberg (1968: 314) shows,

Family names appear to stand in an adjectival relationship to given names. That is, as an adjective in the Telugu language precedes the noun it qualifies, so too the family name precedes the given name, which is clearly a noun.

The types of compounds and modifiers which form a given name again fall into a typical Indo-Aryan pattern as does the constituent structure of names.

The lexical sets which occupy the modifier and head positions may be characterized in terms of semantic sets. These sets provide attitudinal, locational, and other clues. I shall discuss some of these sets below.

Given Name and the *kram*

The given names are chosen out of a variety of lexical sets, the most common being theophoric names, or names which refer to various gods of the Hindu scriptures and mythology. As mentioned earlier, a new-born child is not necessarily given a name at its birth. A name may be given to the child at his *kahnēthir* "naming ceremony" or at a convenient later time. In the meantime, a child may be called *niki* (fem. *nič*) 'baby' until it is given a name. In certain cases *niki* (*nič*) may continue to be used as an alternative name, both for reference and address.

The term *kram* (a class name) is traditionally used to make a distinction between the nick-names and traditional last names or *zath* (e.g., last names such as Koul, Bhatt). The *kram* slowly gets

institutionalized as the last name. The last name, therefore, need not be an indicator of *gotra*, but might develop out of the sobriquets (nick-names) acquired by the family for various reasons. Sobriquets are acquired in numerous ways: occupation, color, physical characteristics, and so on.

Toward Structuring *kram*

The *kram* or 'nicknames' acquired by each family may be listed in terms of lexical sets of sobriquets. Sobriquets were originally aptly called in English *ekenames* (an 'also-name'; see Smith 1950: 74-92). These sets share semantic characteristics and provide semantic classes for the *zāth* of Kashmiris.

The following *kram*-denoting lexical sets are illustrative.

1. *Attitude-marking* : The use of attitude-marking terms is a good example of making a generalization from an individual to the whole family. Such terms must have originally started as nick-names, and then, slowly acquired the status of *kram*. There are, therefore, cases among Kashmiri Pandits where two brothers might use two distinct last names, one using the *kram* and the other the original last name. For example, one brother may use *kōl* (Koul), and the other brother and his children use *tut* (Anglicized as Tutu). *Kōl* is gotra-marking ancestral last name, and *tut* is the acquired *kram*-marker.

The attitude-marking terms have an underlying meaning which conveys an attitude and focuses on characteristics of certain types. Such terms can be subdivided into a number of classes on the basis of the

shared characteristics of the members of a class of last names. Consider, for example, the following sub-classes.

Animals: *brāṛ* 'cats'; *gagar*, 'mice'; *hāpath*, 'bears'; *hast*, 'elephants'; *hāgāl*, 'stags'; *khar*, 'donkeys'; *pānz*, 'monkeys'.

Birds : *bulbul*, 'nightengale'; *kāṇ*, 'crows'; *kakar*, 'roosters'; *kōtar*, 'pigeons'.

Edibles : *vugri*, 'watery rice'

Fruits : *bādām*, 'almonds'

Spices : *ganhār*, 'poppy seeds'

Utensils : *dul*, 'a huge brass or earthen pot'; *nā' vāl*, 'owners of pitchers'; *tāk*, 'earthen eating plates'; *vckhal*, 'mortar'

Vegetables : *hākh*, 'collard leaves'; *vāgan* 'egg-plants'; *muḡ*, 'radish'

2. *Behavior* : The members of this class refer to a specific act of behavior ; for example, *ālitsūr*, 'one who steals brass eating plates' (Hindi-Urdu *thālī*); *thapal*, 'one who grabs things' (also used for a 'pickpocket').

3. *Deformity*: There is a number of words which show bodily deformity ; for example, *kārihol*, 'one who has a stiff neck'; *khos*, 'left-handed' ; *kōb*, 'hunchbacked'; *mor*, 'fat'; *muk*, 'snub-nosed'.

4. *Location* : The locational words are used either to specify one's place of residence or the place where one comes from ; e.g., *navsāher*, 'one who belongs to Navsāhar' *sogem*, 'one who belongs to Sogam, *sopor*', 'one who belongs to Sopore'; *k'alam* 'one who belongs to Kilam'.

5. Occupation : The use of case

occupation or profession-marking terms does not necessarily mean that the family is engaged in that particular occupation. One might mention here that last names such as *vātāl* 'sweepers' or *vāzi* 'cooks' semantically belong to this class, but do not always refer to the actual occupation of the family. In this case the term *vātāl* must have begun as an attitude-mark in *kram*. Professionally there is no Kashmiri *paṇḍit* engaged in the occupation of a *vātāl* 'sweeper'. These are, thus, terms which were originally used as a 'nick name' based on an act of a single member of a family and then slowly these got generalized as the last names of the family; for example, *jotis* (Hindi *jiyotisti* 'astrologers'), *sabin* 'soap makers'.

6. *Physical characteristics* : These mark the physical characteristics of a person with reference to his or her color, bodily features, etc.; for example, *kātsur* 'brown'; *tut* 'slim'.

7. *Ownership* : There is a small set of lexical items which take the suffix *vāl* (plural *vāl*; Hindi-Urdu *vālā*) to convey the idea of ownership; for example, *hes* 'vāl' 'the owners of elephants', *tarivāl* 'dealers in wire'.

Note that the suffix *vāl* has other meanings in Kashmiri, for example, it is used in the sense of 'a dealer' too. Thus *tarivāl* may also mean a 'dealer in wire' or 'seller of wire' as in Hindi *čāy vālā*, 'a dealer in tea' or 'a seller of tea'.

The *kram* (or a nickname), until it gets established for a family, can be exasperating. Koul (1924 : 20) has mentioned one such

a man, named Wa'sdev had a mulberry tree growing in his courtyard and, therefore, he was called Wa'sdev Tul (mulberry). He, in order to get rid of his nick-name, cut down the tree. But a *mund* (trunk) remained and people began to call him Wa'sdev Mund. He then removed the trunk of the tree but by its removal a *khud* (depression) was caused and henceforth people called him Wa'sdev Khud. He then filled up the depression and the ground became *teng* (a little elevated) and then he began to be called Wa'sdev Teng. Thus exasperated, he left to do any further attempt to remove the cause of his nick-name and it continued to be Teng which is now attached to the names of his descendents.

Variant Forms of a Name : Hierarchy of Hypocoristic Forms

An analysis of the constituent structure of Kashmiri given names and last names (*zāth*) gives only a partial picture of the naming system in Kashmiri. A detailed description must include the hypocoristic forms used for each name by this community.

The hypocoristic forms are determined on a deferential scale based on considerations of age, superiority, sex and the attitude one has toward the addressee. The term *hypocoristic form* refers to a variant form of a name which is used in intimate relations and familiar or friendly situations. A discussion of this aspect throws some light on the sociolinguistic aspects of Kashmiri *paṇḍit* onomastics. This characteristic is shared with other Indo-Aryan and Dravidian languages (see, e.g., Emeneau 1978: 118-124), and provides further evidence for India

as a sociolinguistic area.⁷

Hypocoristic forms provide linguistic clues to the participant relationship and participant expectations, and mark the discourse as formal, informal, or intimate. These forms may thus be used to indicate the formal use of the name especially in the written style; to mark informal relationships; to express a difference in age and deference toward age; and to mark the sex and the marital status of a person.

The variant forms are produced through various processes. One common device is by using the process of Kashmirization of Indic and Perso-Arabic proper names. The process is as follows: In a majority of cases the first name is reduced to the CVCV structure irrespective of the syllable structure of the first name in the written or formal style.

Consider the following examples:⁸

informal style		formal style	
dayi (m)	CVCV	dāya	CVCV
duli (f)	CVCV	dulārī	CVCVCV
śīli (m)	CVCV	śīlā	CVCV
omī (m)	CVCV	omkār	VCCVC

An identical process of reduction applies to Muslim first names such as *gulām* > *guli* (m); *habīb* > *habi* (m), *phāti* > *fatimā* (f). In a majority of cases, then, in a reduced name the final vowel is /i/. In the informal style a person may be addressed as *dami* or *śīli*, but the written form is *dāmōdar* and *śīlā*, respectively.

Name Repertoire and Name Switching

There may be a repertoire of names for a person used within a family; the selection of a particular name is determined by the relationship, status and age. The total range of the names used for a person is generally known only to those who are close to the family. First there is a formal given name. The formal name invariably preserves the Sanskrit, Perso-Arabic, or hybridized forms (e.g., *pitambarnath*, *aftab*, *ikbalnarayan*). Second, in the informal situation a hypocoristic form is used by the peer group and elders. Third, in the intimate family circles a person might be given an entirely different name. Let me illustrate this point. A person may be formally called *mōhanāl* (m), and informally, he may be called *mōhni*; his children may call him *tāthimahrāj* 'dear king'. He may also have a kinship-denoting name such as *bāyōth* ('dear brother'). However, it is not necessary that this name be used only by those with whom he has such a relationship. The intimate family may thus use *tāthimahrāj* and *bāyōth* for intimacy and affection. A feminine name *silā* informally becomes *śīlī* (f) and in the family circles she might be called *beniṭh* ('dear sister'), or *benigas* ('sister with light').

It is also possible that after marriage a female might receive an additional name from her in-laws, such as *p'āribābī* (Hindī-Urdu *pyāribhābhī* 'dear sister-in law'), or *mohanp'ari* 'one who is dear to Mohan' (if, for example, the name of her husband is Mohan). A son-in-law may also go through the same process of multi-identification markers.

(Continued in the next issue)

A Play from the Rajtarangini with Contemporary Relevance

Recently the Capital witnessed *Nagar Udas*, a play based on Kalhana's **Rajtarangini**, presented by Shri Ram Centre for Performing Arts. Directed by Mushtaq Kak, *The Melancholy City* presents history within the parameters of facts and their possible ramifications. The play has highlighted the 11th century period, a time crucial for Kashmir. It revolves around King Ananta Deva of Kashmir who abdicates his throne in favour of his son at the behest of his queen Suryamati and leaves Srinagar to live permanently in Vijayeshwar. His son, Kalasha, influenced by his friends and foreign powers, disobeys his father's strictures and plans invasions. He is stopped tactfully by his mother. The play highlights the pain of the people of Kashmir under Kalasha while comparing him with his generous and great father. The play also focuses on the constant turmoil of Ananta Deva who has to live with the constant shame of his son's deeds. It also unravels a royal mystery, the question of whether Kalasha is truly Ananta Deva's son. In a fierce verbal confrontation, Suryamati's maid admits that her child was mistaken for the prince, who died at childbirth. The anguish of a royal family trying to hold on to its traditions while trying to fulfil its duty as rulers of a city forms the crux of the play. The two-hour play was worth every minute and turned out to be delightful. Despite a low

turnout, the applause was loud. The play was well scripted with hardly any loopholes. The sets contained the explosive scenes with aplomb, which in itself was incredible. The props were simple, although they glorified the mood of the play and helped in the movement of the artists across the stage. The real treat was the acting. Vinod Nahardi as Kshirbhoop was refreshing in this otherwise serious play. The *brahmins*, who were important to the script, were admirable. The fighting in the play emoted the various effects of fire, anger, happiness, etc., giving the play right moods. The music too was good ; but it was the dialogues that caught the audience's attention. They were dramatic and interactive although a little complex for those who are not used to Hindi theatre. If the play had any flaws, they were perhaps the repeated use of certain words and at times the overdone melodrama. The play is one of the few you don't want to miss even if history were not your favourite subject.

-Misha Rai

[*Nagar Udas*, a Hindi version of a Kashmiri play based on Kalha's **Rajtarangini**, written by the noted playwright Shri Moti Lal Kemmu, was presented every day from February 15 to 18 at Shri Ram Centre for Performing Arts, Delhi. – Editor]

(Courtesy : The Pioneer)

Contact on E-mail

From this issue "**Kshir Bhawani Times**" is taking a new line. We want to make this journal, a vehicle of Kashmiri Pandit culture and ethos. In particular, we want to emphasize on the youth and the avenues that are available to enterprising young men and women of the community, throughout the globe. We invite any information in this regard. The information and even write ups can be sent to us through E-mail on the below-mentioned address.

"kpsabhaj@nde.vsnl.net.in"

A TRIBUTE TO PROF. S. L. PANDIT

It is through this KSHIR BHAWANI TIMES that I convey my deep & heartfelt condolence to the bereaved Pandit family on the demise of Prof. S. L. Pandit, known to me for decades since my college days, 1950-54 through my intimate class-mates Messrs Omkar and Manmohan and later through Prof. Jaikishori Pandit, for long in the Women's College, Srinagar, a devotee of Ramakrishna order and Mrs. Phoola and Dr. Bhushanlal Pandit, Reader, NCERT, New Delhi. A highly reputed teacher of English literature, having a track record of his well-meaning students ranging from political leaders, professionals, academicians and bureaucrats in the state and outside, his deep knowledge of Kashmir's history and its enriched cultural heritage, with his precise and accurate political analysis and his overall conceptual clarities of the major important events projected in his versatile write-ups would always find ascendancy in any editorial compilations. Under the presidentship of the late Dr. S. N. Peshin, I, as a humble activist and an executive member, would closely interact with him in ASKPC Sheetal Nath Sgr., particularly in the publication of The Martand from 1982 to 87 and onwards when its publication was re-started in English with Dr. G. N. Mujoo initially and later the late Sh. M. L. Bhat as its Editors. He was the backbone of its publication ; besides, he functioned as Convenor on many committees including the one on encroachments of our shrines, devasthans and other places of worship, where we had consolidated a complete

record apprising HE the Governor and the Hon'ble CM's for their prompt evacuation and issue of an ordinance. He would be accorded a leading role in any delegation. I remember his strong conviction of Hindu Dharma, of course with a stint of Kashmiriyat alongwith the late Maj. Radhakrishnan Raina, Dr. B. N. Khushu, Shri Nilakanth Ganjoo, when on Janam-Ashtami processions he used to cover the entire route on foot with us. It would take days to prepare and organize them. They were followed by public meetings.

He was deeply influenced by Swami Vivekananda's philosophy quite early, and his other place of activities was Ramakrishna Ashram at Shivalya temple, where he was initiated by Swami Bhuteshandandaji Maharaj, Ex-President, Belur Math, Calcutta, in the early 70's, where I too had the privilege of my initial initiations then. He would often be invited to deliberate on many important Jayantis ; and this discipline/order had perhaps percolated to almost his entire family. His passing away is an irreparable loss to all our **biradari** members. I pay my humble homage to this departed scholar, academician and strong social activist.

I wish a memorial trust be set up in his name jointly by his friends, family members and literat ? This would pave the way for updating all his contributions in the field of literature and his socio-religious-cum-historical perceptions in general.

—C.L. SADHU



Causes that led to exodus of Kashmiri Pandits and Remedies— Study Group Meeting of AIKS Jammu affiliate held on 15-5-01 at KPS Kashyap Niwas, Amphalla, Jammu.

Pursuant to the decision of the 1st meeting of the study group held on 24.4.01, the above discussion, third in the series, was organised on 15-5-01. The opinions expressed are

Sh. M.L. Nagami

While secular postures were assumed by the ruling class, there was in fact a drive to deprive the Kashmiri Pandit, to weaken him economically, politically and culturally. He was under attack of decimation as if he did not belong to the land of his birth, and was finally pushed out at gun point. Deprivation and denials by the government pushed us to sell out properties under distress to save ourselves from death and destruction.

Any political parleys to solve the Kashmir problem should include a package that will redefine the concepts of economic, political, social and cultural security through a decisive political package of representation at all levels of governance as an alternative to "Panun Kashmir" or an "enclave" which we do not favour but which may not be opposed by us.

Shri H.L. Bhat

Whatever are the reasons for the present turmoil, the younger generation has to suffer for the folly of those who preceded us. Our suffering is due to Jehadi concepts that got encouraged in the valley through

Jamat-e-Islami under an organised plan executed from across the borders. We were deprived of equality, secular democracy, right to live, right of access and opportunity, and were subjected to discrimination and finally squeezed out at gun point.

Suggestions for autonomy and reorganisation of the state are catching fire. Jammu is demanding a separate package, so is Ladhak. As a free citizen, the Kashmiri Pandit should have the right to live anywhere in J&K State with adequate safeguards and a separate political disposition.

Shri Gadoo S.K.

While not agreeing with "homeland", "Kashyap land", or "trifurcation," he observed that Return to Kashmir is a far reaching cry. We are not welcome there. Why talk of return? Jammu as the second home is a reality, he said.

We have to evolve our agenda. We should have the right to settle anywhere according to our choice. We have to give expression to our feelings by being flexible in approach and develop parameters of understanding through a unified approach. A broader interaction within an enlarged group including all shades of opinion will be helpful.

Sh. M.L. Thussu

Kashmir question is a complex one. I

see no solution in sight in the foreseeable future. Solutions like "homeland", "enclave" or "Kashyap bhoomi", besides being politically unwise, pose security threats. Returning to our homes in villages is equally inadvisable. People in general have developed vested interests and may not like to be uprooted again to go to an unknown future.

Majority of us are now in Jammu. The displaced community members should be rehabilitated wherever they have taken refuge in the state or elsewhere in India as the case may be.

Sh. H.L. Bindroo

Our suffering is a result of Jihadis spreading their tentacles ferociously into Indian subcontinent. We had to leave the valley under a well-organised plan from across the borders to effect balkanisation of J&K and India. Concepts of "homeland", "Kashyap Bhoomi", "Khalistan", contribute to the disintegration process.

A democratic pluralistic concept of governance is the long-term solution to the problem. This is not our community question alone, but a national issue. Our future is connected with Kashmir remaining a democratic secular state and part of multireligious, multiracial and multilingual India, or else we stand to lose our homeland. Immediate humanitarian considerations cannot be ignored till the political solution to the vexed Kashmir problem is reached. Immediate economic resettlement is a prime need and cannot await political settlement.

Sh. A.K. Braroo

We are eroding our present for an unknown future. Let the political agenda remain. While not opposing "home land", or "enclave," we should evolve pragmatic alternatives to it. These will incorporate political, economic, social aspects and encompass the vision of India.

Our in situ economic resettlement should provide us enough financial support to start life afresh. An action plan is an urgent need.

Sh. M.L. Raina

Return to Kashmir is not possible under the prevailing conditions. Till the question of Kashmir is finally resolved, which is a long-drawn out affair, we need an environment or a home where we can live, which is being denied to us. We have to forcefully put across our demands through unified action and leadership.

Sh. P.L. Kaul

We cannot say no to Kashmir. We have to find a place of honour in all walks of life in all forums. A "home land" or an "enclave" sets the people thinking. It is of great political significance and should not be rejected as such. There is no immediate solution in hand to the vexed Kashmir Problem. It is a lengthy process. We have to be alert and watchful and ever vigilant and project our problems and related issues.

We have to survive till the Kashmir question is resolved. An economic package has to be worked out to solve our day-to-day problems. We have to forcefully put these

across and demand solution through unified action.

Sh. M.L. Kandroo

An economic and political package is to be demanded to take care of those who are desperate to return to the valley.

Shri K.K Khosa

We should have some introspection and understand why our voice is not heard. The reason is that we have no common agenda, voice, or leadership. We have to be realistic in our approach to solve our immediate problems. We should

- 1) ascertain the aspirations of the people at the ground level,
- 2) endorse the will of the people, and
- 3) chalk out a unified programme through a unified command.

Sh. Reshi Dev

Thanked all those present for their views. He lamented that we do not matter anywhere so far as the parleys on Kashmir are concerned. We should establish our identity through unity and unified action. All shades of opinion should be brought together for evolving a minimum common programme.

The meeting came to a close with a vote of thanks to the members present, to the chair and the hosts, KP Sabha.

It was decided to have the next round of discussions on 25-27 May, '01, to prepare:

- (1) a charter of demands for economic package to be put up forcefully before the authorities to overcome the distressful situation of the displaced community, and
- (2) a community approach to a political solution of Kashmir.

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No. F.I. (2) / 2000 AIKS/

23rd May, 2001.

PRESS RELEASE

Sh. Gautam Kaul, C-1/22 Humayun Road, New Delhi, on retirement as Director General, Indo-Tibetan Border Police, Government of India, has taken over as Senior Vice President of All India Kashmiri Samaj in place of Shri B.N. Sharga, Lucknow.

Shri Gautam Kaul will be the Chief Spokes-person of All India Kashmir Samaj.

T. N. WANCHOO

General Secretary

बच्चो! हमें बचाओ ... (1)

हां मैं आप ही से कह र-हा हूं।

आप, अपने बच्चों से, कश्मीरी पंडित बच्चों से।

आप ही हमें बचाओ, क्योंकि आप ही हमें बचा सकते हैं।

मेरी यह लिखत भले ही बड़े भी पढ़े,

है तो यह इस खुली पत्रिका का पहला खुला पन्ना। पर इसमें बात आप बच्चों से कर रहा हूं। इसलिए यदि किसी कारण से केवल माताएं या पिता यह लिखत पढ़ें तो कृपया अपने बच्चों को भी बताएं। उन्हें अपनी तरह, अपनी भाषा में, अपने स्तर पर यथावश्यक समझाएं, क्योंकि अब वे ही हमको बचा सकते हैं। बहर हाल बात उन्हीं की जा रही है। संबोधन उन्हीं से है।

बच्चो! हम आपके दोषी हैं। आपने यदि कश्मीरी बोलना सीखा नहीं, आपसे यदि हम हिंदी या अंग्रेजी मात्र बुलवाते हैं, तो दोष हमारा है। हम खुद को कश्मीरी कहते हुए गर्व अनुभव करते हैं, पर हम नहीं चाहते कि आप भी हमारी ही तरह गर्व अनुभव करें। हम ने आपको विकलांग बना दिया है। आप की भाषा-ग्रहण और प्रयोग करने की क्षमता को हमने कुंठित किया है। हम जानते हैं कि आप बच्चों में एक साथ चार भाषाएं न सिर्फ सीखने, बल्कि उन पर अधिकार पाने की क्षमता होती है। फिर भी हमने आपको केवल दो यानी हिंदी और अंग्रेजी सिखाई और इस तरह आपकी सीखने की काबलियत की धार कुंद कर दी। आप यदि हमसे पूछेंगे, और आप पूछेंगे जरूर, आपको पूछना जरूर चाहिए, कि हमें क्या हक था कि आप को जेहनी तौर पर विकलांग बना छोड़ें, तो हमारे पास इसका कोई जवाब नहीं है। हम यह तो नहीं कह सकेंगे कि हमने अपनी हीनभावनाओं को आपके ऊपर लाद दिया। हम यह तो नहीं कहेंगे कि कश्मीरी (पंडित) होने के बावजूद

हम दिल ही दिल में अंग्रेजों के गुलाम बनने के लिए तड़पते थे। अंग्रेजी भाषा सीखना गुलामी नहीं पर अपनी भाषा के मुकाबिले में अंग्रेजी को ज्यादा बेहतर माध्यम मानना गुलामी है। माध्यम-शिक्षा का नहीं, वह तो भारत में तय हो चुका है- पर माध्यम ज्ञान का। हमने ज्ञान को पिछवाड़े डाल दिया तथा शिक्षा को सारा घर घेरने की छूट दी। शिक्षा देह और दिमाग के लिए आवश्यक होती है पर देह और दिमाग से परे भी कुछ है जो हमें मनुष्य बनाता है और वह है मन, हृदय; जिनसे मानसिकता बनती है, गर्व की, गैरत की; हार्दिकता बनती है अपनेपन की, सह-अनुभूति की, सह-अस्तित्व की.....ये चीजें हमने फिजूल समझीं क्योंकि हम अपने भौतिक आस्तित्व की लड़ाई में झोंक दिए गए थे। वहां भी हम लड़े कम, अड़े ज्यादा अपनी अपनी सरहदों पर, अपनी अपनी ज़िदों की रक्षा का फर्ज निभाते हुए।

प्यारे बच्चो! आप ही हमें बचा सकते हैं। आप खुद तो वही सब बनेंगे, जो हमने चाहा। आप यदि बहु शिक्षित और लघु ज्ञानी या अहंहीन रोबोट बनते हो और कभी न कभी अपने अभावों का एहसास पाते हो तो हमें कठघरे में खड़ा कर सकते हो। हमारे पास सिवाय पश्चाताप के और कुछ नहीं होगा, तब। पर उससे क्या होगा? आपका जीवन तो तब तक आध-पौन निकल चुका होगा।

फिर भी बच्चो! हमें बचाओ!

कम से कम अब के बाद हम बचे रहें, पश्चाताप का प्रायश्चित्त करने के लिए। अब के बाद के बच्चों की शिक्षा के साथ साथ उनको ज्ञान देने के प्रति सजग रहने के लिए। हम अपने बच्चों को विकलांग बना गए, पर आपके बच्चे पूर्णांग हों, यह कामना करने के लिए।

-रत्नश

नील नाग के स्वप्न

'ज्योति' है कि कश्मीर प्राचीन काल में विशाल मनोरंजन था जिनमें जलोद्भव नामक दैत्य रहता था, जलोद्भव के आतंक से ग्रस्त नाग जनता की पुकार सुनकर कश्यप ऋषि की सहायता से विष्णु के नेतृत्व में देवताओं की सेना ने दैत्यों का संहार किया। जलोद्भव, जो सतीसर की जलराशि में छिपता था, का अंत करने के लिए विष्णु ने सतीसर के पानी का विकास करवाया। नई भूमि का नाम कश्यप ऋषि के नाम पर कश्मीर पड़ा। देवताओं की जलोद्भव पर विजय के साथ ही कश्मीर में नगों के साथ मानव तथा पिशाच भी बसाए गए। असह्य और असमर्थ नागों के लिए यह गाज गिरने के समान था। पहले दैत्यराज से ग्रस्त रहे अब देवताओं के साम्राज्यवादो विस्तार के शिकार हुए। नीलनाग के नेतृत्व में उनका संघर्ष, अवकाश वार स्वयं को नष्ट होने से बचाने के लिए, चलता रहा.....'कालवृक्ष की छाया में' शीतल से प्रखर क्रांतिधर्मों का वरुणेश्वर द्वारा लिखित इस मिथक को बहुआयामी तर्कों को खोलती कविताओं के कुछ अंश यहां प्रस्तुत हैं-

1. सपने में देखा नील ने
लौट गए हैं देवता वापस
पर्वनों के उम्र पर
भर गई
देवदारों के घने वनों तक
खाली सतीसर में चांदनी झिलमिल
तैर रहा तारामंडल
भावातीत
धुन चुकी हैं दुर्भावनाएं
कविताएं खिलती हैं साथ बच्चों के
दौड़ते-दौड़ते स्वप्न में
हवा में तैरता है नील
सतीसर के ऊपर
गिरती हैं उनकी आंखों से
गंशनी की बूंदें
पानी पर
चदलती जो गेंद के फूलों में
अब नहीं हैं पिशाच यहां
नहीं हैं देव भी
अरुणा के धाम गए विष्णु भी
यहां से....

2. पवन शिखरों के ऊपर से
छलकता दौड़ता है समुद्र
ऊंची नीची पानी की
पगड़डियों पर
खा रही हिचकोले
नील को नौका
इस प्रलय के नील हैं मनु
कुछ गडरियां हैं बीजों की
कुछ नागिन हैं
वृक्षों की छाती से चिपकाएं
समुद्र और आकाश के बीच
पानी से बाहर निकले
दिख रहे हैं दूसरे
कुछ धवल गिरिशृंग
प्रार्थना करती हैं
नील की आंखें
चुला रहे हैं उसे
जैसे वे शिखर भाषाओं
के अपनी ओर....
ज्वाला है वृद्ध कोई वाम्बुशिल्पी सा

नील के नेत्रों में
स्वप्न है भविष्य का
देता है उसे
दिव्य मुस्कान वह बूढ़ा
देखता है पंचांग में
सपनों के शिलान्यास का मुहूर्त.....

4. दर्पण से बाहर
निकलता है नील
स्वयं से करता प्रश्नों की बौछार
क्या तुम इन स्वप्नों की ओट में
छिपा नहीं रहे
अपने अमृत्यु को.....?
तुम्हारे अंतर्मूल में
गिफ्त है सरोवर
क्या भर पाओगे सपनों से
मूने जीवन का
ये नाम तुम्हारे हैं
क्या विश्वास के योग्य.....
क्या नहीं ये छोड़ रहे हैं
पहचान के कंचुल
जाएंगे तुम्हें छोड़कर
विष्णु के सम्मान में.....
किया नील ने
स्वयं को फिर से आसीन
दर्पण में
और कहा उसमें
'विरोध है मेरा
विष्णु की माया से
यह माया करती है लोगों से छल
हर लेती है उनकी उर्वि
मानव करती गांव की
दग लेती उनके
भावेषन को
विष्णु हैं
छोटे-छोटे देशों का काल
गम नहीं आती उन्हें
हमारी स्वतंत्रताएं
मारक है उनकी मुस्कान
मेरे विरोध में
छिपा है जीवन का स्वप्न

(90-बीय12 भवानी नगर, जम्मू)

(गत दो अंकों में हमारे पाठकों ने विख्यात उपन्यासकार चंद्रकान्ता के उपन्यास के दो अंश पढ़े। अब पढ़िए इसी उपन्यास का एक और परिच्छेद। इसमें आपको कश्मीर के जीवन, खासकर, कश्मीरी पंडितों के जीवन की एक झांकी मिलेगी।

(पूरे उपन्यास पर चर्चा के लिए पुस्तक की एक दो प्रतियां आना आवश्यक है।)

मुहूर्त तो मुहूर्त है जजमान

पता नहीं स्वनामधन्य ज्योतिषी आनंदजु शास्त्री ने आपाढ़ शुक्ल पक्ष तृतीया के ब्रह्ममुहूर्त में ऐसा कौन-सा सुयोग देखा कि शहर में चल रही गरम सुगबुगाहटों और दंगों की आशंकाओं के बावजूद लल्ली को दही-रस्म के लिए ससुराल भेजने का आदेश दे डाला।

कई दिनों से आकाश में कलौंछ खाए बादल चक्करघिन्नी खेल रहे थे। कभी बूँदाबौंदी, तो कभी झीनी-झीनी बरसात। पहाड़ों के बीच हलामी-से बैठे शहर को आसमान ने घुँआखा मलमल के थान उड़ा दिए थे, ऊपर से हवाओं में दहशत की गर्द। सुबह से शाम तक की चौकीदारी से आजिज सूरज, संगरमाल के पीछे ओट हुआ कि घरों के कपाट मुँद जाते। दिन और रात के समागम में सांध्य दीयों को ओट किए चूड़ियों वाले हाथ देहरियों-दीवारों पर झलक दिखा कर ओझल हो जाते। उस के बाद बाहर न मानुस, न मानुसजात।

लेकिन महान शैवग्रंथ तंत्रालोक के रचयिता अभिनव गुप्त कृत शिवस्तुति जिह्वा की नोक पर रखने वाले महापंडित आनंदजु ने जो मुहूर्त देखा, वह वेदवाक्य हो गया। उसे टालने को हिम्मत भला किस में?

"शिवशंभो रक्षा करो। मुहूर्त मुहूर्त है जजमान! चाहे धरती फट रही हो या आकाश उफन रहा हो, घड़ी मिनट का भी अंतर नहीं आना चाहिए।"

कृष्णजू कौल भले 'अकूटंटी' के दफ्तर में बड़े बाबू हो कर खानदान के पहले दफ्तरबंद कहलाते हों, सनातनधर्मी आस्था विश्वासों में शंकाओं का झोल नहीं

डालते। सो "हाइहैं सोड जो राम रचि गखा" के लोटे से वाक्य 'हरि इच्छा', सगुन, जंग और 'पुत्रवती भव' के आशीषों से लदी-फटी लल्ली समुराल के लिए विदा हो गई। परंतु इधर लल्ली रवाना हुई और उधर जो हुआ, घट-अघट, उस में सरस्वती के मन में शंकाएँ मिर उठाने लगीं, गोकि जमाना औरत के मन में शंका पैदा होने की इजाजत नहीं देता था।

"ऐसा होना तो नहीं चाहिए था," उस ने चग्खे का हत्था घुमाते तकले पर लिपटती कपाम पर नज़रें जमा पति से बिना प्रश्नवाचक सूर के प्रश्न किए— "इधर लल्ली ताँगे पर बैठी, उधर हारी पर्वत पर टहलने बादल झमक कर बरस पड़े। तपे आपाढ़ में भादों को बरखा! कलिकाल, और क्या! ऊपर से बरीकुंज के पाम मवालियों ने आ घेरा। सभी काम तो आनंद बाबू के कहे ही संपन्न हुए थे.....।"

"शरण भगवन्!" कृष्णजू धर्म-कर्म का गमर्पित पत्नी की शंका को अनास्था तो नहीं कह सका। रात के आखिरी प्रहर से दिन की शुभ आत करने वाली, वितस्ता स्नान, देवदर्शन के बाद कुटुंब की जरूरतों-फरमाइशों में फिरकनी भी घूमती, रात तक किननी भी थक चुक गई हो भवानी महस्त्रनाम और सप्तश्लोकी गीता पढ़े बिना मरहाने पर मिर नहीं रखती, लेकिन मन में शंका? अल्पबुद्धि और क्या!

कृष्णजू ने पत्नी को जानदान दिया, "लल्ली मंगल-कुशल वार कार' घर पहुँची, यह क्या साधारण-सी बात है? हुड़दंगी शोहदों के उठे हाथ ठिठक गए।

और तो और, दही कूँडों की केसर-बादाम डली मलाई की परत तक न हिली। इसे करिश्मा ही तो कहेंगे भागवान! तेरी बुद्धि में इतनी-सी बात नहीं आई?"

यानी कि कितनी कूढ़मगज हो तुम! कहा नहीं, सोचा, आदतन!

और यह करिश्मा? ऊपर वाले का या आनंद बायू का? आनंद बायू! गोल दस्तार और खिचड़ी दाढ़ी से अपनी खास पहचान रखने वाले, 'शिवशंभो' उच्चारते, छोटे क्रद के खानदानी ज्योतिषी वामन बायू (जैसे कि नटखट बच्चे उन्हें बुलाते) कुसंस्कारियों से दूर वंदे का रिश्ता रखते थे। अपनी छोटी-सी खोपड़ी में धर्मशास्त्रों का भारी-भरकम ज्ञान ही नहीं धारते, व्यावहारिक सूझ-बूझ भी ऐसी कि घर में जनानखाने से लेकर पुरुषों की बैठक तक बिना दस्तक प्रवेश पाने के अकेले हक़दार थे। उन्होंने धमकाने के लिए नहीं, लल्ली की मंगल-कामना के कारण ही, काफी देर दाएँ-बाएँ, ऊपर नीचे सिर हिला-डुला, तर्जनी से अनामिका तक की गाँठों पर अँगूठा फेर हिसाब-किताब जोड़ा-घटाया, तब कहीं रुत करिनव शंभो' कह कर फैसला सुनाया, "एक ही मुहूर्त है, सिर्फ़ एक। आषाढ़ शुक्ल पक्ष तृतीया। सुबह पाँच बज कर चालीस मिनट तक लल्ली को दही-शगुन के साथ ससुराल विदा कर देना। पाँच इकतालीस पर गंडांत और पंचक एक साथ लग रहा है। अर्थात् जानते तो हैं.....।"

यानी घोर संकट। मुँह से अशुभ नहीं कहते आनंदजू। क्या पता कौन-सी घड़ी अभिज्ञेय हो, और शंकर भगवान 'तथास्तु' कहें।

"महागणपति शुभ करेंगे।" हिदायत के साथ आश्वासन देना भी वे भूलते नहीं, "सगुन भर मनाना, भीड़भाड़ इकट्ठा मत करना।"

अलसुबह! और कोई रास्ता नहीं। आगे कोई मुहूर्त है नहीं, तो क्या करें आनंद जू? सातवाँ मास तो पूरा

हो रहा है लल्ली का। अष्टम मास में दही-रस्म का निषेध है शास्त्रों में, यह तो नौसिखुए भी जानते हैं। दत्तात्रेय मुनीश्वर के वंशज पंडित कृष्णजू कौल को क्या समझाना?

सरस्वती रात भर खुटखुट करती रही। (सास यूँ ही इसे 'चुहियारानी' कहा करती थी क्या?) न आप सोई, न लल्ली को सोने दिया। बार-बार सामान की देखरेख, कपड़ों-लत्तों को तहाना-खोलना, कहीं पशमीने में अथर तो नहीं लगी, किसी चीज़ में कमी-बेशी तो नहीं हुई। नीली दरियाई काबुली और पक्के आलूचे रंग का रफल। पशमीने का जामवार शाल। मुन्नी के वक्त तो पशमीने का फिरन भी दिया था। इस बार साड़ी का मन हुआ लल्ली का, सो पशम की मूँगिया साड़ी भी दी बबा ने। सब नाज़बरदारियाँ तो माँ-बबा के रहते लड़कियों के। बाद में कौन लेने-देने वाला हुआ? लल्ली तो यूँ भी इकलौती बिटिया। देवरजी के बच्चे मानते हैं, अभी उन में कलियुग का प्रवेश नहीं हुआ न, सो बहन-भाई वाली हुई। नाथजी 'बेन्जी-बेन्जी' कहते थकता नहीं। फिर भी.....। सोचते-सोचते हाथ फुर्ती से चलते रहे, मन मन्वंतर लाँघता रहा। गरम पानी में भिगोए छिलका उतारे बादाम, इलाइची जलगोज़ों के साथ दही कूँडों पर सजा दिए। केसर की तुरियों से ऊँकार भी लिख दिया। दूसरा ही दही-शगुन है लल्ली का। क्या पता इस बार बेटा दें श्रीराम। उनके घर में कोई कमी है?

सरस्वती ने भैरव के थान और चक्रेश्वर के मंदिर में मनौतियाँ भी माँगी हैं। लल्ली बेटा जने तो ऋषिपीर के अस्तान पर नियाज़ लेकर जाएगी।

पीर पंडित पादशाह की नज़र सीधी हो तो कौन-सी बात मुश्किल?

डुला-डुला कर जगाने पर ही नाथजी की कुंभकरनी

1. शंभो भला करें।

2. ऐसी घड़ी, जिस में जो कहा जाए, वह सच होकर रहे;
3. कीड़ा;

नींद खुली। आँखें मल कर खिड़की की झिरी से देखा, खजाँचियों की भूँजपत्री छत के ऊपर मटमैले कपास की ढेरियाँ। 'संगरमालों' के पीछे सूरज की परछाई भी नहीं।

“थोड़ा रुक जाओ काकनी, अभी तो पौ भी नहीं फटी.....” जरा-सा मुँह उघाड़ नाथजी ने टाँगें सिकोड़, कुनमुनाते हुए कंबल सिर तक तान लिया।

“तेंबरकास! सुखी आस। बकवास!” सरस्वती को तीन आलसियों की कथा याद आई। घर में आग लगी, एक बोला, ‘आग बुझा दो’, दूसरे ने करवट बदल कर कहा, ‘उँह, जाने दो, सुख से रहो’, तीसरा नींद खराब होने से दोनों पर झुँझलाया, ‘तुम लोग बकवास करना बंद करो और चुपचाप सो जाओ।’

किसी पर यह कहना सही उतरे न उतरे, नाथ-जी पर तो सौ फ़ीसदी सही।

सरस्वती मौँके की नज़ाकत नज़र में रख लाड़ से बोली, “न, न जिगरा! उठ, उठ बलाय लग्य। हाथ-मुँह धोकर तैयार हो जा। लल्ली के साथ जाना है न!”

नाथजी सुख की नींद में खलल नहीं चाहते। वही बकवास वाली बात।

फिरन की बाँह से बहती नाक पोंछते सरस्वती ने चिरौरी की, “देर हो जाएगी गाशा, साइत निकल जाएगी। तू उठ तो, मैं ने कहवा तैयार रखा है, खूब सारे बादाम डाल कर। देख तो समावार कैसे दहक रहा है।”

कृष्णजू ने रहमान ताँगे वाले को ताक्रीद्र की थी, “मामला जरा नाजुक है रहमान जुवा! एक तो लल्ली की तबीअत नासाज, उस पर यह दही-रस्म का आखिरी मुहूर्त! तुम तो जानते हो आजकल हवा भी कुछ खराब

चल रही है.....”

दसवें साल में ही रहमाने के अब्बा ने बेटे के हाथ में ताँगा-घोड़े की लगाम थमा दी थी, सो पंद्रहेक साल तो हो ही गए रहमाने को ताँगे में सवारियाँ ढोते। चूड़ियाँ-चंदनहार झमकाती शर्मीली दुल्हनों को ध्यार दशमी के दिन आतुर पतियों के पास पहुँचाते, बीमार, बूढ़ों और आसन्न-प्रसवाओं को एहतियात से, धक्कों-हिचकोले से बचाते अस्पतालों तक ले जाते। मज़ाल है कभी किसी को शिकायत का मौँका दिया हो।

लेकिन जब लल्ली माँ और खुर्शीद के साथ डगमग डग भरती, धूपछाँही दरियायी फिरन और आठ अंगुल जरी नरीवार झलकाती, बाँह से सफ़ेद बुर्का सँभालते, कस्तूरी गंध-सी महकती ताँगे की तरफ़ बढ़ी, तो रहमाने ने बुर्के से बाहर झाँकती नन्ही मटकी को देख बाप की चिन्ता समझ ली।

“अल्लाह ताला मालिक है। फ़िक्र मत करना।”

“हाँ, गबरा! तुम साथ हो तो चिन्ता कैसी?”

कहने को कह गए कृष्णजू। क्या करते? मुसीबत में गधे को भी बाप कहना ही पड़ता है। फिर रहमाना तो नाते का दोस्त है। मुँह ँँधेरे घर के आगे खड़ा हो गया। दूसरे ताँगे वाले तो सूरज ऐन सिर पर आने तक खा-पीकर ही दिहाड़ी को निकलते हैं। कितनी कोशिश की, कोई मोतबर ताँगे वाला नहीं मिला। मिलता तो थोड़ी तसल्ली रहती। लौंडों का जरा कम ही भरोसा करते हैं कृष्णजू।

फिर भी, जिस वक़्त रहमान का ताँगा गली के नुक्कड़ पर नमूदार हुआ, साढ़े पाँच बज चुके थे। कृष्णजू बार-बार जेब से रोमन अक्षरों वाली ‘मेड इन स्विटज़रलैंड’ पॉकेट वाच निकाल समय की सुई का दौड़ना देख रहे थे, रोकना तो उन के बस में नहीं था। सरस्वती निश्चित थी

1. पर्वतमालाएँ

2. आग बुझा दो।

3. वारी जाऊँ।

4. फ़ाल्गुन कृष्ण पक्ष दशमी, उस दिन शिवरात्रि पर्व के लिए नई दुल्हनें ससुराल जाती हैं।

5. कश्मीर में आज़ादी से पूर्व तक हिन्दू स्त्रियाँ भी बाज़ वक्त बुर्का पहनती थीं। मुसलमानी शासन में यह प्रथा शुरू हुई थी।

और कृष्णजू उस की निश्चिन्ता पर चकित।

दरअसल छोटी-छोटी बातों पर घबरा कर हाथ-तौबा मचाने वाली सरस्वती ने पाँच बजे ही लल्ली की कामदार जूती और रूमाल 'गाशकौल' के घर भिजवा कर लल्ली का 'प्रस्थान' निकाला था। जूती घर से बाहर निकली कि समझो जने ने उसी वक्त घर से प्रस्थान कर लिया। फिर चाहे गंडात हो या पंचक, कोई कुछ नहीं बिगाड़ सकता। बड़े बुजुर्गों ने असाध्य स्थितियों से बच निकलने के जो दरें और सुरंगें सुझाई हैं, उसे कृष्णजू से ज्यादा सरस्वती जानती है। भले ही घर के ज्ञानवान पुरुष 'स्त्री बुद्धि' पर तरस खाते रहें, स्त्रियाँ जब-तब अपनी व्यावहारिक बुद्धि का सबूत पेश करती रहती हैं। कृष्णजू पत्नी की सूझ पर खुश हुए।

नाथ जी की मुक्ति नहीं। लल्ली बहन के साथ उसे ज़रूर जाना है। चुल्लू भर पानी मुँह-आँखों पर छींट दातुन कर लिया। फिरन के ऊपर खास मौकों के लिए रखा धुस्सा लपेटा और मिसरी कूजों की मटकियाँ, नानखताई की छुन-छुन टोकरियाँ, दही कूँडे और कपड़ों-लत्तों की मंदूकची, ताँगे के अगाड़ी पिछाड़ी जमाने में जुट गया। लल्ली माँ और दाई का सहारा ले कर ताँगे पर बैठती तो गधा और बटनी बहनों ने पीठ पीछे नार्कए रख दिए और, 'डोख दिथ बेह बेन्जी' कह कर आराम से टेक लगा कर बैठने की प्यार-भरी सलाह भी दी।

बाहर से तो किसी को बुलाया नहीं था। कृष्णजू ने, "सँभल कर ले जाना बेटा, शीतलनाथ के आगे माथा झुकाना" कह कर रहमाना और लल्ली दोनों को अपनी चिन्ता और उन के कर्तव्य समझा दिए। सरस्वती ने याद दिलाया कि गाशकौल के यहाँ से प्रस्थान की जूती और रूमाल लेना न भूलना।

घोड़े के अयालों पर हाथ फेर रहमान ने दुलार से पुचकारा, "चल सुलताना, बढ़ा कदम। धीरे-धीरे, टिह....टिह....टिह। ताजल नहीं, हैं, हैं, लल्ली बहन

को खैरों से पहुँचाना है...।"

गाशकौल की ड्योढ़ी से कुछ दूर खड़ी सरस्वती और भद्रा शारिका का जाप करतीं, तब तक देखती रहीं, जब तक ताँगा मोड़ पर आँख ओझल न हुआ। कहीं बिल्ली या औरत रास्ता न काटे, कोई निगोड़ा छींक-छाँक न दे। अरे, वह सुला वातुल' इसी ओर आ रहा है, दाई तरफ से निकले तो कितना अच्छा सगुन हो। माँ शारिका, तेरी दया बनी रहे!

खुर्शीद ने हाथ के इशारों से तसल्ली दी—ऊपर वाले पर भरोसा रखो। फिर मैं हूँ न!

घर लौटते वक्त आँगन लाँघ देहरी पर क्रदम रखा कि दो एक पानी की बूँदें जूजी' के पास गदर्न पर टपक पड़ीं। सरस्वती ने बेचैन आकाश की तरफ आँखें उठाईं। पागल भैंसों की गुस्सैल घुमड़न के साथ आसमान ने बंद मुट्ठी खोल दी। टप-टप-टपकन से एकदम झिर-झिर झर झर ताबड़तोड़ बारिश। रीढ़ की हड्डी में भय की झुरझुरी काँपी। आह! यह बेमौसम बरखा। रंग बा रंग!

"हे श्रीराम! मेरी लल्ली तेरे हवाले।"

कृष्णजू ने आकाशी गड़गड़ाहट के बीच किंगी आसन्न संकट की आशंका सूँघ विपत्तिनाशक मंत्र पढ़ना शुरू किया : शरणागत दीनार्त परित्राण परायणं, सर्वस्यार्तिहरे देवि, नारायणी नमोस्तुते।

इस से ज्यादा वे क्या कर सकते थे!

आसमान का मिज़ाज देख रहमाना ने बेरी कुंज के पास पेड़ों की ओट में ताँगा रोक लिया। ताँगे के चौतरफ़ तिरपाल डाल गस्सियों से सीटों के साथ कसने-बाँधने में नाथजी ने मदद की। खुर्शीद ने लल्ली के बाजूबंद और मोने के कड़ों वाली बाहें बुर्के से ढक दीं। सोना देख कर तो मचल कर लपक आती हैं बिजली। लड़की जात हुई न!

रहमान ने सोचा, नीलगुरदू की परछत्ती के नीचे रुक जाएँ थोड़ी देर। घड़ी भर की बौछार है। मियाँ-बीवी की तकरार-सी। बक-झक कर रुक जाएगी पाँच-सात मिनट में। घोड़ा भी बिजली की कौंध से बिदकने लगा था। ऊपर से खुशीद क्रदम-क्रदम पर फटकारे जा रही थी, “बोम्य छिया पतुँ रहमाना?” हवा में दौड़ लगा रहा है। इत्ते धक्के डोले से तो मेरी कमर में खम आ गया। यह कच्चा घड़ा साथ लेकर चल रहे हो, कुछ इस का तो खयाल करो.....”

लल्ली की दाई माँ हैं खुशीद। जन्म देने वाली से बड़ा पालने वाली का दर्द, पर रहमाने का क्या क्रसूर? बारिश से ज़मीन आसमान एक हो रहा है। आँखों के आगे घनघोर आँधियारी छाई है। पानी की झालरों से दो क्रदम आगे का रास्ता नहीं दीख रहा। घोड़े की भी तो आखिर जान है। गड्ढा बचाते ज़रा सा धक्का लगा कि लगी फटकारने। अच्छी मुसीबत में फँस गया रहमाना।

लेकिन असली मुसीबत तो अभी आने वाली थी और जल्दी ही हाज़िर हो गई। बेरी कुंज के मज़ार पर टेकरी के पीछे से दस-बारह बंदे ‘अल्लाहो अकबर’ के नारे गुँजाते ताँगे की तरफ़ लपक आए। पहले काली खोपड़ियाँ दिखीं, उस के बाद सिर से पैर तक बारिश में नहाती हुड़दंगियों की टोली।

“रहम कर खुदाबंद करीम”। रहमाने का चेहरा भय से सफ़ेद पड़ा। खुशीद ने लल्ली का सिर अपने कंधे से सटा कर कंबल से ढक दिया— “कुछ नहीं होगा कूरी, कुछ नहीं। चले जाएँगे अभी मुए, तू फ़िक्र मत कर।”

लल्ली ने घबरा कर ढथेलियों की गोद बना अजन्मे को ओट दी।

नाथजी कभी खुशीद, कभी रहमाने को देखता।

हकलाया—“ताँगा च चढ़ा दो, आ....आगे। इधर रुकना ठी.....ठीक नहीं.....भाया।”

नारेबाज़ों को करीब आते देख रहमाना न घोड़े की रास खींची, “टिह.....टिह.....टिह! हलकर हलकर, शाबास, शाबास सुलताना बढ़ा क्रदम मेरे शेरा.....”

लेकिन सुलताना, शेरा अपनी तारीफ़ों से बेअगर, झमकती बारिश और नारेबाज़ों के तेवर देख अड़ गया। रास जोर से खींची तो दुलनियाँ झाड़ने लगा।

रहमाना पसोपस में पड़ गया। क्या करे? रुक जाए तो हुड़दंगी जाने क्या चवाल खड़ा करें, ताँगा भगा दे तो सुलताना दुलनियाँ झाड़ कहीं ताँगा ही न उलटा दे और वक्तों में लल्ली को कुछ हाँ हवा गया तो वह बेमौत ही मारा जाएगा। कुआँ-खाई के दोतरफ़े मुहावरें बीच फँसा रहमाना आजिजी में लल्ली की तरफ़ मुड़ा, “सीट का बाजू कम कर पकड़ ले बन्नी। ये खंजीरों की औलादें आगे निकल जाएँ तो.....”

नाथजी बेवस हो एक हाथ से बहन की पीठ थपका कर आश्वामन देता रहा और दूसरे से डोलते-डगमगाते दही कूँडे सम्हालने लगा।

दो मुस्टंडे ताँगे के नीचे आते-आते गरज उठे, “साले जहान के! लाम पर जा रहा है मरने? मालूम नहीं आज तकरीर में पहुँचना है?”

एक ने बल्लम से ताँगे की बम पर चोट की, दूसरा चक्के की तरफ़ बढ़ा, “तोड़ दो चक्का, मय असबाब धूल चाटने लगेगा तो अगला-पिछला सब मालूम पड़ जाएगा हराम के जने को।”

पठानी सलवार कुर्ता डाटे छह फुटे आदमी ने घोड़े की रास रहमाने से छीन ली, “उतर नीचे साले, कौन है पीछे? खोल दे तरपाल....मादर.....।”

कुहनी की धकेल से रहमाना ताँगे से गिरते-गिरने बचा। खुशीद ने मोर्चा सँभाला, “भाया, बेटी को

अस्पताल ले जा रहे हैं। दर्दे उठी हैं। खुदा के वास्ते रास्ता छोड़ दो। माँ बहन वाले हो।”

तरपाल के भीतर से लल्ली की दबी-दबी रुलाई हिचकियों में फूट पड़ी।

छह फुटे ने तरपाल हटा ताँगे के भीतर सिर घुसाया। बुर्कानशीन लल्ली नाथजी और खुशींद से चिपक खौफ से कराही।

“भरोसा नहीं हो रहा है न? बुर्का खोल कर अपनी बहन को देखोगे?”

लल्ली की रुलाई ने नन्हे हाथों से मदद के लिए खुशींद के आँचल का खूँट खींच लिया। अंडों पर बैठी मुर्गी सतर्कता से अगली हरकत का सामना करने के लिए तैयार हो गई।

“मेरी बात का तो क्या भरोसा करोगे! अल्लाह ताला ने आँखें दी हैं खुद ही देख कर तसल्ली कर लो।”

छह फुटे ने खुशींद की धमक भरी आवाज से चौंक उस का चेहरा देखा, चुप्प गुस्से से तना खिंचा तुर्श चेहरा। कंधा घेर कर लगभग बगल में दबाई रोती हुई हामिला औरत।

“चलो, जाने दो, ज़नानियाँ हैं।” उस ने इशारे से साथियों को आगे बढ़ जाने का आदेश दिया। उसकी आवाज का पारा एकदम नीचे उतर आया— लल्ली की रुलाई से या खुशींद की धमक भरी आवाज से, या क्या पता, माँ बनने जा रही औरत के करिश्मे से? (या शायद उन दिनों हुडदंगियों के भी कुछ उसूल हुआ करते थे) रहमाना को लट्टुमार आदेश मिला, “इधर से नहीं, पीछे सत्थू के बंड से हटकर जाओ। इस रास्ते जुलूस जाएगा।”

“शुक्र परवरदिगारा!” खुशींद ने आसमान की तरफ हाथ उठाए।

1. सीधा।

2. बेकार के ज़िम्मे तीन काम (मुहावरा)

“ताँगा मोड़ लो और इत्मीनान से चलो। अब कोई डर नहीं। चले गए मुए।”

ओफ़! तूफ़ान की तरह रैला आया और खौफ़ की धूल छोड़ कर आगे बढ़ गया।

नाथे ने हलक में रोकी साँस बाहर निकाली।

“यह अचानक नारेबाजी कैसी रहमान भाया?”

रहमाना कंबल से मुँह निकाल पल भर खाँसा। यह नाथजी कौल तो उम्र भर नाथा ही रह जाएगा। आसपास क्या हो रहा है, इस की कोई ख़ैर-ख़बर नहीं। अपनी ही दुनिया में मस्त मलंग। लेकिन यार है, क्या कहें!

“वो खानकाए मौला जा रहे हैं लोगबाग, उधर आज तकरीर है न?”

“ठाले निठल्ले”, खुशींद ने गुस्से से जोड़ दिया, “बेकारस त्रेकार मटि अलसुबह से दरबदरी। अरे, मजूर पेशा आदमी दो जून भात की फिक्र करेगा या लेक्चर सुन कर लीडर बनेगा?”

नाथजी ने रहमाने का चेहरा देखा। खंजर-सी तीखी नाक के ऊपर आधी आँखों को ढकती गोल टोपी, जबान बराबर व्यस्त—“हल भाया, हल कर, सबर से, सबर से, ताजल नहीं, लाम पर नहीं जाना.....।”

अकारण गुस्से में तेज़ होती आवाज़। नाथजी चौंक गया। खानकाए मौला। दिमाग में टन्न से बजा। कह तो रहे थे कल काकलाल। उधर कोई जलसा है आज। इधर लोकराज्य की माँग लेकर कुछ लोग जगह-जगह तकरीरें कर रहे हैं। राजा का राज नहीं चाहिए। माहौल में अजब-सा तनाव।

भय की लहर उफन कर गुज़र गई। लल्ली खुशींद की गोद में सिर रख कर ऊँघने लगी। उस की देह अब भी छोटी-छोटी हिचकियों से सिहर रही थी।

घरों के ऊपर भूर्जपत्री छतों पर हरियाई दूब वर्षा की हल्की रिमझिम से काँप रही थी। मकानों की खिड़कियाँ दरवाजे बंद। कहीं-कहीं खिड़की की संधों से निकलती धुँएँ की शहतीर भीतर की गुपचुप सरसराहटों का आभास देती हुई।

बारिश लगभग थम गई थी। घोड़े की लयबद्ध टापों के साथ गलपट्टे में सजे घुँघरुओं की रुनन-झुनन खामोश भीगी सड़क पर ताल मिला कर चल रही थी। जगह-जगह बारिश से बने पानी के डबरों और चहबच्चों से गुजरता ताँगा मटमैले फव्वारे उछालता गीली सड़कों से छेड़छाड़ कर रहा था।

रहमाना इतना चुप्प क्यों है आज? भौहों के जोड़ पर खिंचाव या टोपी माथे तक खिंची होने से भौहों में बल पड़े लगते हैं। माहौल में तनाव है, पर रहमाने का इस से क्या लेना-देना? आवाज़ में बिलावजह खुन्नस क्यों?

“आषाढ़ में इतनी ठंड तो कभी नहीं देखी खुशी बेन्यी”, नाथजी ने ध्यान बँटाना चाहा या अपने भीतर बैठी घबराहट को बातों से धकेलना चाहा।

“हाँ, इस बार मौसम ही कुछ बेएतबारी हो गया है। लगता है आगे जाड़ा सख्त होगा। आसार बुरे हैं।”

खुशीद ने तिरपाल का कोना उठा बंड के पार नदी में कतार बँधी नावों को देखकर कयास किया।

फिर चुप्प। और चुप्पी के बीच घुँघरुओं की रुनन-झुनन और घोड़े के लयबद्ध टापों की जुगलबंदी। ताँगा सत्थू के बंड से होता श्रीरामचंद्र मंदिर के पास से गुजरा तो लल्ली ने हाथ जोड़ कर माथा झुकाया। मंदिर के अहाते में खड़े चिनार के नक्काशीदार पत्ते सरसब्ज जामे पहने हवा से फुसफुसाहटों में ज्यों कोई साजिश कर रहे हों।

सड़कें सूनी। अविश्वसनीय! इक्का-दुक्का पंडित

फिरन के कंधे पर गमछा डाल, मंत्र बुदबुदाते वितस्ता में नहाने जा रहे थे या नहा कर मंदिर की तरफ लौट रहे थे।

“आज हारी पर्वत जाती बटनियाँ नज़र नहीं आती।”

“बारिश है न!”

“नियम से शारिका दर्शन को जानेवालियाँ तो बर्फ़बारी में भी नहीं रुकतीं।” रहमाना चुप्प।

“शायद इस जलसे के कारण।”

“हाँ, शायद!”

“शायद क्या, इसी वजह से। जलसा क्या होता है, गुंडों बदमाशों की बन आती है। फिर माँ-वहनों की पहचान भी रहती है क्या? अब भली औरतें घर में न बैठें तो क्या जानबूझ कर अपनी फ़जीहत कराएँ?”

खुशीद के तुरश जुमलों के बावजूद संवाद नहीं जमा। भीतर भय का कानखजूरा टाँगें धँसाए बैठा था। अगले मोड़ पर जाने कौन-सी आफ़त गला दबोचने तैयार खड़ी हो। नाथजी तमाम फक्कड़पने के बावजूद डरा हुआ चूहा लग रहा था, खुशीद अँधेरे में दिए की जल उठना जानती है। दिलदार औरत! नाथ जी को मायूस देखकर खुशबाश लहजे में जोड़ दिया, “नाथ जीया, रहमाना कल भड़भूँजियों के यहाँ टिड़भर कर दावत खा आया है, सो पेट दर्द कर रहा होगा। ज़रा फारिग होकर आए, तो ही कुछ बातचीत कर पाएगा।”

रहमाना हल्का-सा मुस्कराया, ज्यों हँसने पर पाबंदी हो। नाथजी समझ गया, आज माहौल में ही नहीं, दिल्लगीबाज़ रहमाने के दिमाग में भी कुछ खलबली मची है।

(3020/सेक्टर-23, गुडगाँवा, हरियाणा)



ऋषि-वाटिका

—मूल कश्मीरी = जवाहर लाल सूरुर

अनुवाद = डा० राज बुद्धिराजा

विश्व-साम्राज्ञी
स्वर्ग से उतर
अमृत का अर्घ्य देती है।
आहिस्ते आहिस्ते
सींचती है वितस्ता
दूर-दूर तक फैले
रंग-बिरंगे फूलों की क्या रियाँ
गूँजता है जादुई संगीत
लिदर के नर्तन का
मेरी तरह—
महमूसता है कोई
फूलों की वादियाँ
अमृत का अर्घ्य
और जादुई संगीत।
नील नाग पर ध्यानस्थ स्मृति
जब प्यार के सपने बुनते मंजोते हैं
तब उनके आशीर्वादी स्पर्श से
इन जामुनी पहाड़ियों में
एकता की आवाज
गूँज उठती है।
आदि-कवयित्री-ललदयद के अन्तर्भन से निकली
दुग्ध-धवल धारा
सदा-सर्वदा यही कहती है कि
सुनो-गुनो महमूसो इस दिव्य आनंद को
जिसे नुंद ऋषि ने बखाना था।
टीले के इस पार एक मिला
किले में सिंहासन सुलतान का और खान का स्थान
सिंहासन से परे
एक काठी दरवाजा
दरवाजे के पास एक काली का मन्दिर

मन्दिर में दिव्य-आनंद अनुभव करने
अनृत श्रद्धालु मन
पता नहीं क्यों
हम इस आनन्द-आनन्द की खुशबू भी
ग्राही में कैद कर देते हैं।
धरती जब
हरियाली का मखमली लिबास पहनती
मजती संवरती
वादियाँ सतरंगी होतीं
समवेत सुर में
नव बसन्त
चिड़ियाँ चहचहाती पर्वतों की गोद में
बसन्त-प्यार के गीत गाता है।
मेरे दोस्त
तुम सुनो न
समय की रेत साक्षी है
मेरे इस खूबसूरत कल की।
मेरे इन मन्दिरों ने
मेरी इन मस्जिदों में
मेरी इन चर्चों ने
सदा-सर्वदा
भाई-चारे की प्यारी सी भाषा सिखाई है।
अर्चना करता हूँ
कि अनन्त काल तक
ऋषियों की यह पावन भूमि
सलामत रहे।
सलामत रहे।
सलामत रहे।
और सलामत रहे।

JL Suroor, New Colony
Garhi Udhampur-182121

एक उदास दिन की डायरी

—श्याम बिहारी

(लेखक कश्मीर से देह और मन से इतने जुड़े रहे कि अभी भी कभी उनके दिन रात कहीं न कहीं उस सूत्र से बंध जाते हैं। कश्मीर में रहते हुए हिंदी लेखन में इनको जितनी आस्था थी, विस्थापन में वह दुगुनी हुई लगती है। उदासी के बावजूद उस आस्था से जीवन का उज्ज्वल पक्ष ले रहे हैं श्याम बिहारीसं०)

“फिर वजहाए-एहतियात से रुकने लगा है दम बरसों हुए हैं चाक गिरेबां किए हुए”—गालिब

इसे सनक कहूं या मनोरोग, लिखने का शौक जून की हदों को छूने लगा है। शान्त साहब ने एक बार कहा भी था ‘क्यों बर्बाद होना चाहते हो?’

पता नहीं भीतर क्या हलचल है, लिखता हूं फाड़ देता हूं। शेखर* ने कहा था “लेखक बुनकर होता है, संपादक दर्जी दोनों को एक साथ नहीं रहना चाहिए।” अपने भीतर तो दोनों एक साथ डटे हुए हैं। बेचारा कबीर दिन भर में कुछ पंक्तियां बुनता है और मास्टर जी कैची लेकर आ जाते हैं। मास्टर जी कुछ दिन जरा घूम फिर आइए। मीना कुमारी की पंक्ति याद आ रही है

“जागी हुई आंखों में कांच से चुभते हुए ख्वाब रात ऐसे ही दीवानों की बसर हुआ करती है।”

दूर कुत्तों के भौंकने में घुली गीदड़ों की हुआं हुआं में ‘राग दूरदर्शन’ रात के इस सन्नाटे में रंग भर रहे हैं।

ए झूम जागना रात दा बहुत मन्दा
या कोई जागदा ए पहरेंदार राती
या फिर जागदा ए दुखिया मरीज कोई
या फिर जागदा ए चोर चंकार राती

या फिर जागदा ए इश्क दा रमज वाला
या फिर जागदा ए परवर दिगार राती

श्याम! इनमें से तुम कौन जो इतनी देर रात तक जाग रहे हो?

दुनिया होली खेल रही है। मैं घर में उदास दुबका बैठा हूं। भीतर शायद कोई मकड़ी है जाले चुनती हुई। कितना कांट, कितना साफ करूं? मुझे मेरी आदतों ने मारा है। आस्थाएं भंग। विश्वास गायब। कारण खोजता हूं—बात पीढ़ियों तक जा पहुंचती है।

मां याद आ रही है। चौथाई सदी पहले इसी दिन दुनियां से विदा हुई थी। अपने अक्खड़पन में कितना दुखी किया था उसे। शायद उसी का फल है। सब कुछ है फिर भी कुछ नहीं। शायद पूरा जीवन यूं ही चलेगा

तब सा इस जीवन का मैं ले कंकाल भटकता हूं इसी खोखले पन में जाने क्या खोजता अटकता हूं—‘प्रसाद’

सिर भारी है। नोंद का हमला। फिर भी लिखना है क्या लिखूं? मन के आकाश में कितने ही सपने पतंगों—मे उड़ते रहते हैं। आज शायद सबके सब हड़ताल पर हैं। मनुहार करके शेखर से “इंडिया टुडे साहित्य वार्षिकी” लाया हूं केवल कविताएं पढ़ने के लिए। कुछेक पढ़ीं पर ऊब गया हूं। मन रिसेप्टिव मूड में नहीं। बच्चे वैष्णों देवी गए हैं। सिर सिरहाने को खोज रहा है। कलम कह रही है.....छोड़ो। कल देखना.....कल की ऊँघ में जो लिखा, देख रहा हूं। खारिज होने लायक भी नहीं। जो लिखा गया ठीक ही है। कम से कम अभ्यास तो नहीं छूटा।

* अग्निशेखर, कवि, आलोचक, कहानीकार

सोचता हूँ कुछ लोगों के लिए लिखना सांस लेने जितना सहज क्यों होता है और मुझ जैसों के लिए यह सतत अभ्यास का विषय क्यों है। तिस पर भी वो बात तो बनती ही नहीं। सारे के सारे तीर नीमकश ही रह जाते हैं। जहां अभ्यास छूटा लिखना भूल गए।

लिखने के लिए भीतर एक छटपटाहट चाहिए। एक ईमानदार बेचैनी। विस्थापन के इन वर्षों में यह बेचैनी अपनी तेजी और प्रभाव खोने लगी है। विस्थापित जीवन ने हमारे साथ एक अच्छाई भी की है। हमारी दिमागी खाल कुछ और मोटी हो गई है। छोटे छोटे कंकर पत्थर अब बेअसर ही निकल जाते हैं।

‘इंडिया टुडे साहित्य वार्षिकी’ लगभग पूरी पढ़ ली है। स्वयं पर हैरान हूँ। इतना समय कैसे निकाल लेता हूँ? नशा, लत जिसे कहते हैं। फैशन डालरों के नशे का है। पता नहीं मैं शब्दों के नशे में क्यों अटक गया हूँ?। उदय प्रकाश की कहानी ‘पालगोमरा का स्कूटर’ और विजय कुमार की कविता ‘हारा हुआ आदमी’ अच्छी लगतीं। हारा हुआ आदमी तो जैसे मेरी एक्स रे रिपोर्ट मुझे थमा दी गई हो। विजय को पत्र लिखना पड़ेगा। कब? पता नहीं।

साहित्य में उदास और मटमैले रंगों का प्रबल विरोधी रहा हूँ। पर साहित्य की अपनी मजबूरी है दर्पण तो वही दिखाएगा जो आप हैं न कि वह जो आप स्वयं को देखना चाहते हैं।..... सोचता हूँ कविता पर जमीन और जलवायु का क्या प्रभाव रहता है? शायद प्रश्न ही असंगत है या फिर प्रश्न का उत्तर विस्तृत विवेचना की मांग करता है जिसमें उतरने का मन नहीं। फिर यह प्रश्न क्यों?

फिर नहीं ‘शायद’। शायद कश्मीर की हिन्दी कविता के प्रति मन में एक आग्रह है। इसे ठंडे मोटे

पानी की कविता सिद्ध करना चाहता हूँ। पंजाब को छोड़ शेष भारत की कविता को गर्म खारे जल की कविता कहना चाहता हूँ। विशेष रूप से दिल्ली की कविता को। दिल्ली में तो कविता है भी नहीं और अगर है भी तो अन्धी बहरी गूंगी राजनीतिग्रस्त। यदि कोई उसे कविता कहने की जिद पर अड़ ही जाए।

शेखर ने एक दिन मेरी इस फतवा उछालने की आदत के प्रति सचेत किया था। पर आदत तो आदत है। ‘एक आदत सी बन गई है तू और आदत कभी नहीं जाती।’ दुष्यन्त

निस्संदेह चालीस के पार आदमी को शब्दों के प्रति जिम्मेदार होना चाहिए। पर इस उत्पीड़न ग्रन्थि का क्या करोगे? कश्मीर का हिन्दी कवि स्वयं को आग में झोंक कर लिख रहा है “मिहिरकुल आ रहा है” दिल्ली अनसुना कर देती है। कवि लिख रहा है ‘राजा तेरी नगरी में चोर’। दिल्ली डमडम डिगा में मस्त है। साहित्य वार्षिकी देखी कश्मीर से हिन्दी कविता नदारद। मूल से ही गायब। यदि ‘इन्डिया टुडे’ पक्षपातपूर्ण हो तो हमें क्या होना चाहिए?

अरे ओ प्रतिक्रियावादी किसे सुना रहा है पत्थरों की बस्ती में? चित्त ठंडा रख, अपनी आग को व्यर्थ न कर।

कितना ही कहूँ यह डायरी व्यक्तिगत है फिर भी वह सब नहीं लिख पा रहा जो लिख सकता था। भीतर गालियों के अंबार लगे हुए हैं और साथ ही कोई चेतावनी सी देता है गोपनीय गोपनीय गोपनीय प्रयत्नतः

हमारे बुजुर्ग प्याज लहसुन नहीं खाते थे। शायद महसूस करते हो कि प्याज और आदमी हमजात है। तहों के उपर लिपटी तहें। तह उघेड़ो, आंखों में आंसू भर दें। शायद सब्जियों की दुनिया में वे प्याज को

आदमी के रूप में देखते हों। दोनों तेज तीखे रुलाने वाले। जहां फेंकों वहाँ उगना शुरू। मैं शायद आदमियों की दुनिया का प्याज हूँ। तहाँ के भीतर तहें।

इस साल प्याज ने खूब भाव लिया। आदमी का भाव कब बढ़ेगा? इस देश में कोई चांस नहीं दिखता।

“रहिए अब ऐसी जगह चलकर जहाँ कोई न हो मेहरबां कोई न हो ना मेहरबा कोई न हो”-गालिव

सच यार श्याम! तेरी डायरी लिखने में भी कोई तरीका नहीं, कोई सलीका नहीं। जिन्दगी भी यूँ ही खर्च दी। तली में आया गली में खाया बचत राम भरोसे।

आज शेखर ने डांट दिया। कोसनों-गालियों की इसके पास कोई कमी नहीं जिन्हें वह कविता और लेखन में टाकने के लिए तिजोरी में बंद करके रखता है। किसी को डांटना हो तो भूल कर भी इनका प्रयोग नहीं करता। बस दो चार खामोशी में लिपटे इशारे काफी होते हैं। जो भी हो, माफी मांगी, वायदा किया आगे से तुम्हारी किताब पर कुछ नहीं लिखूंगा। शेखर कहता है अलग से कागज पर लिख लिया करो। सलाह नेक है। पर जिन्दगी संभाल कर तो जीनी आयी नहीं कागज क्या खाक संभाल कर रक्खूंगा?

मुक्तिबोध रचनावली भाग चार, हरीश सिंघल वृन्दावन वाले अपने मित्र की यह किताब भी नहीं लौटाई तीन वर्ष खोयी रहने के बाद जब मिली तो इसका हुलिया भी बिगड़ा हुआ था। लौटाता तो दो चार रस भरे जुमले वो भी सुना ही देता। सोचता हूँ नयी खरीद कर दूंगा। दोस्तों के कर्ज देर सवेर उतारने ही चाहिए। मगर कब पता नहीं।

पुस्तकं वनिता वित्तम् परहस्तं गतं गताः

अगली पंक्ति शेखर से पूछ कर भरूंगा। उसके मुंह से एक बार सुनी थी। अपनी स्मृति तो ‘गांधी जी’

हो चुकी है।

रेलवे स्टेशन जम्मू। सायं छः बजे हैं। रिजर्वेशन हाल में लगी घड़ी बारह बत्तीस पर अटकी हुई। कम्प्यूटर काउंटर्स पर लम्बी लम्बी कतारें। बाबू लोग टिकट नहीं दे रहे। कुलमुल कुलमुल करती भीड़। कम्प्यूटर काउंटर्स पर बोर्ड टंगे हैं:-

System is out of order

दिल्ली संसद के बाहर भी यही बोर्ड टंगा होना चाहिए। System is out of order. देश के बारे में सांचता हूँ अपनी ही प्रतिच्छाया नजर आती है। वही अस्वस्थ भूगोल, वही उलझा हुआ मन, वही ब्रचपन से सीधी बुढ़ापे में छलांग, वही अराजकता वही निर्भरता, वही कपट, वही छल-छिद्र वही पाखंड। दुनिया का हर देश अपने को देश कहता समझता महसूस करता है एक भारत को छोड़ कर। दुनिया का हर देश अपने स्वत्व की रक्षा के लिए कोई भी कीमत कोई भी कुर्बानी देने के लिए तत्पर रहता है, एक भारत को छोड़ कर।

धर्म अनेक हैं, फिर भी भारत एक है

संस्कृतियां अनेक हैं फिर भी भारत एक है

भाषाएं अनेक हैं फिर भी भारत एक है

यह क्यों नहीं कहते झूठ अनेक हैं संविधान का पुलंदा एक है, टैक्स अनेक हैं काला धन एक है घोटाले अनेक हैं लुटेरों का अड्डा एक है। विश्व सुन्दरी प्रतियोगिताएं करवाते हैं -अरे भीख मांगने वालियों की प्रतियोगिता क्यों नहीं करवाते? ड्राइंग रूम सजा कर रखते हो भीतर। जमाने भर का दारिद्र्य समेट कर रखा हुआ है।

यह मैं हूँ मैं भारत महान अपनी कायरता में महान अपने दारिद्र्य में महानतर, अपनी जनसंख्या में महानतम।

★ ★ ★

सरहद तक—सरहद से

(विजय दिवस की याद में)

—मोहन लाल धर “वैरागी”

- घोर घटा में चला सिपाही
और जग सारा सोए
1. मन के आंगन रोए यौवन
कुछ कुछ मनवा रोए
घर के दरवाजे पर गोरी
विदा करे और खोए
 2. सखियाँ बोली हैं सखियों से
उनका बुलावा आए
 3. पथरीली लम्बी राहों पर
उनको चलना होगा
रिस रिस के रिसते घावों का
विष भी पीना होगा
 4. कैसी है संयोग की क्रीड़ा
कैसा यह संरक्षण
तपती रेत में फूल को ढूँढे
यह भ्रम है— पागलपन
कब सरहद से वह लौटेंगे
 5. बैठूँ प्राण बिछाए
दुलहन नई नवेली उनकी
बैठूँ पुष्प बिछाए
 6. गुजर गया है एक ज़माना
साजन लौट न आए
कितने मौसम बीते सावन
घायल कोयल रोए
लोहा बना बिछौना तेरा

- लोहा तेरा दर्पण ।
7. लोहा जीवन दुल्हन तेरा
लोहा तेरा यौवन
दृढ़ता में है तेरा वासन
तेरा कानक आनन ।
 8. जीर्णजनों की तुम आश्वासन
तुम खेतों में जीवन
तुम हो दर्पण, हो आकर्षण
तुम हो भारत दर्शन ।
 9. विशाल ललाट की हो तुम चंदन
तुम वेदों का मंथन
तेरा आवरण भी अनुशासन
जननी के आभूषण ।
 10. ऋतुओं के पर्वों का संगम
तुमसे गंगा पावन ।
जो जननी का, प्रिय, है प्यारा
वह आकाश का तारा है ।
 11. अविनाशी वह पास तेरे है
तेरे मन का प्यारा है ।
बनी रहो तुम प्रिय सुहागिन
 12. टूटे ना यह बंधन
तुम सिंगार हो उस मिट्टी का
जिसकी देश का आंगन

20/2, Roop Nagar Enclave,
Block - A

P.O. Roop Nagar, Jammu - 180 013.

पितृभूमि

उस ने मेरे लिए एक लाल नदी बिछाई है,
और आमंत्रण दिया है
कि अब मैं तैर कर
पितृभूमि लौट सकता हूँ,
मैं दाँतों में उस का परचम पकड़ूँ
और सिर पर ढो कर ले जाऊँ
जिस्म और ज़मीन के पुराने संबंधों की लाश,
दाहकर्म का स्वप्न मेरा
पितृभूमि में होगा पूरा।

उसने बड़ी सहानुभूति से गणित जोड़ा है—
मैं पुल बनाता रहूँ अपनी स्वप्नभूमि के लिए
लाल नदी के पार
और वह किनारे खोदता रहेगा लगातार।
फिर हम दोनों के आशीर्वाद से
उस का साहिबज़ादा होनहार
नदी का रंग बनाए रखने के लिए
तल में भरता रहेगा बारूद
सुरक्षित करता रहेगा
स्वाधीन देश में अपना स्वाधीन अधिकार।
मैं उसे मिलने जा नहीं सका हूँ, पर
वह मुझे मिलता है
और सुझाव देता है—
कि मैं अपने आकार को समेट लूँ,
नहीं तो मेरे अतीत की ही तरह
मेरा आलतू फ़ालतू विस्तार
व्यर्थ ही उस की विश्वव्यापी तलवार पर
चिपक जाएगा
और नाहक उठाना पड़ेगा उसे
बदनामी का भार,
इसलिए उस ने मेरे पैर
पीछे मोड़ दिए हैं
ताकि मेरी कोई यात्रा आगे न बढ़े।
कभी झोंक में आकर सोचता हूँ
कि कब तक रुका रह जाऊँ
अब क्यों चल ही न दूँ

पैर पीछे हैं
तो अतीत में ही ले जाएँ
उस की तलवार से उतार कर टुकड़े-टुकड़े
समेट लूँगा अपना आकार,
पहचान लूँगा अपना उभरा माथा
लूँगा सुधार
अपनी मुड़ी-सुड़ी दिशाएँ
अपनी पितृभूमि का विस्तार।

—रतनलाल शांत

(904 मुभापनगर, जम्मू)

आस का तारा

—अशोक सराफ 'घायल'

प्रति दिन
रात्रि का आँचल सरकते ही
पशु पक्षी जब सहज सरसराहट करने लगते
उन लम्हों का वर्णन सहज नहीं होता।
पक्षियों का मनमोहक चहचहाना,
मुर्गे की कुकड़-कूँ, शांत वातावरण चारों ओर
दूधिए की द्वार पे दस्तक,
माली का बगिया में फूलों को चुन-चुन कर ले जाना
विश्लेषण कठिन है, कौन विवश है कौन असहाय?
केवल पल-पल समय का विस्तार
स्पष्ट कर देता है
फिर सूर्य का प्रताप असहनीय
फिर धधकते जीवन का युद्ध आरम्भ होता है,
फिर वही आरोप-प्रतिआरोप का खेल
घृणा, हिंसा और उग्रता का संग्राम
सात्विकता और शान्ति दबी रह जाती
प्रतिदिन आस का तारा,
सांझ के ढलने तक यौवन पर आता है,
और रात्रि के ढलने पर
छटपटाता है,
प्रति दिन।

151-ए मुनीरका गाँव
नई दिल्ली - 67

कुछ 'हाइकू'

('हाइकू' जापानी कविता की एक विधा है, जिसमें तीन पंक्तियों में कोई चुटीली, तेज, प्रभावशाली बात कही जाती है। इसमें पंक्तियों की मात्राएं निश्चित होती हैं। सरस्वती कौल हमारी नियमित नव लेखिका हैं। अध्ययन तथा अनुभव बढ़ने के साथ-साथ इनकी कलम भी सधने लगी है।.....सं०)

1. तलाश
मैं उस कमरे में रहता
जहां पे अंधेरा बसता
किसी किरण की तलाश में भटकता।
2. इतिहास
इतिहास हो तुम्हें ढूंढना हमारा
बुलार को पड़ेगा तुम्हे सुखाना
दफन हम पर अत्याचार की वहीं दास्तान।
3. स्वाभिमान
हैं उसके पास क्या नहीं
करोड़ों का है बैंक बैलेंस
नहीं है तो स्वाभिमान की इक रत्ती भी।
4. "हेरथ"
'हेरथ' का महत्व कम हुआ नहीं है अभी
बाप और बेटा जरूर मिलते
अब फोन के जरिए इस दिन भी।
5. हवन
हवन करता बेटा प्रभु के नाम का
तरीका नया दिखावे का
पूछता नहीं है लेकिन हाल अपनी बीमार मां का।
6. अंदाज़
भरी महफिल में खूब ठहाके लगाते
और तन्हाई में आंसू बहाते
ऐसे ही हैं यार लोगो के यहां फसाने।
7. करवटें
यह फुटपाथ पे सोया था निश्चिंत गहरा
ठंड देती थी खूब पहरा
और वह बंगले में रात भर करवटें बदलता रहा।
8. चेहरा
मुझे कहते हैं वो मसखरा
झांको जो मेरे अन्दर
मेरे चेहरे के नीचे एक और उदास चेहरा।

(एफ-17, राजस्व कालोनी
लारेंस रोड, अमृतसर।)

प्रिय डॉ० शान्त साहब,

कुछ हिन्दी के समाचार पत्रों ने कश्मीरी पंडितों के बारे में इधर जो कुछ तथ्य प्रकाशित किये हैं वह काफी चौंकाने वाले हैं। यदि समय रहते उन पर उचित ध्यान नहीं दिया गया, तो निश्चित रूप से भविष्य में वह हमारे लिये अपने अस्तित्व की लड़ाई में एक भयंकर समस्या उत्पन्न कर सकते हैं और हो सकता है कि हमारा वजूद केवल इतिहास के पृष्ठों में ही सिमट कर रह जाये।

प्रकाशित समाचारों के अनुसार इस समय कश्मीरी पंडित समुदाय अपनी कौम की रक्षार्थ अस्तित्व के संकट से जूझ रहा है। सबसे मजे की बात यह है कि यह तथ्य पिछले कुछ वर्षों में विभिन्न सर्वेक्षणों द्वारा सिद्ध भी किया जा चुका है और सरकारी तौर पर भी इस कटु सत्य को स्वीकार कर लिया गया है। यहां पर यह बात ध्यान देने योग्य है कि यद्यपि विभिन्न स्तरों पर यह निरन्तर कहा जाता रहा है कि कश्मीरी पंडितों के बगैर कश्मीर अधूरा है पर इस अधूरेपन को पूर्ण करने के लिये आज तक कोई भी सार्थक पहल नहीं हुई। सबसे गम्भीर बात इस सम्बन्ध में यह है कि अपने अस्तित्व की रक्षा के लिये कश्मीरी पंडित समुदाय अभी भी एक जुट नहीं हो सका है। प्रकाशित आंकड़ों के अनुसार कश्मीरी पंडित समुदाय की मृत्यु दर में तीव्र गति से वृद्धि हो रही है। इसके विपरीत उनकी जन्म दर उसी गति से घट रही है। अब यदि यह सिलसिला इसी तरह चलता रहा तो निश्चित रूप से एक दिन ऐसा आएगा जब कश्मीरी पंडित समुदाय पूर्ण रूप से लुप्त हो जाएगा।

इस सम्बन्ध में किये गये सर्वेक्षणों के अनुसार विगत 10 वर्षों में जब से कश्मीरी पंडितों ने घाटी से पलायन किया है 3 लाख परिवारों में मात्र 4735 बच्चों ने जन्म लिया जबकि इसी अवधि में इस संसार को त्यागने वालों की संख्या 13708 थी जो दुगुनी से भी अधिक थी। इसी प्रकार डाक्टरों की एक टीम द्वारा किये गये एक गैर सरकारी सर्वेक्षण के अनुसार कश्मीरी पंडित समुदाय पर अस्तित्व के संकट के बादलों के मंडराने के कारण उनमें कई प्रकार के मनोवैज्ञानिक विकार उत्पन्न हो रहे हैं। जहां युवा पीढ़ी नौकरियां न मिल पाने के कारण अपने विवाह को फिलहाल लम्बे समय के लिये टाल रही है वहीं उनके बुजुर्ग सदस्य इस पलायन की त्रासदी को नहीं भुला पा रहे हैं जो उनके स्वास्थ्य पर प्रतिकूल प्रभाव डाल रही है और उनको समय से पहले बूढ़ा बना रही है जिसके कारण वह अनेक रोगों से ग्रसित होकर मृत्यु को प्राप्त हो रहे हैं।

युवा वर्ग जो इस समय 35 और 40 वर्ष की आयु में विवाह करने को अपनी लाचारी में प्राथमिकता दे रहा है उसका सीधा प्रभाव जन्म दर पर पड़ रहा है क्योंकि उस अवस्था में अधिक बच्चे होने की सम्भावनाएं बहुत ही कम रह जाती हैं। इन डाक्टरों की टीम ने सन् 1990 और सन् 1996 के मध्य जो आंकड़ें संग्रहित करे जो लगभग 3000 परिवारों का विस्तृत अध्ययन करने के पश्चात उस टीम ने अपनी रिपोर्ट में समायोजित किये वह स्पष्ट दर्शाते हैं कि इस अवधि में इन परिवारों में केवल 160 बच्चों ने जन्म लिया जबकि इन परिवारों के

504 सदस्य परलोक सिधार गए। ऐसी परिस्थितियों के लिये डाक्टरों की टीम ने मुख्य रूप से उनके रहने के तौर तरीके को माना है जहां 8 से 10 सदस्यों वाले कई परिवार आज भी केवल एक कमरे में रह कर अपना जीवन व्यतीत कर रहे हैं। उसी एक कमरे में उनका खाना-पीना, बच्चों का पढ़ना लिखना तथा सब कुछ चल रहा है। यहां तक कि नव दम्पति भी अपने अंतरंग क्षण उसी कमरे में व्यतीत करने को विवश है जिसके कारण स्वभाविक रूप से जन्म दर पर प्रतिकूल प्रभाव पड़ रहा है। क्या कश्मीरी पंडित अपने अस्तित्व के ऊपर इन काले संकट के बादलों को कभी हटा पाने में सफल हो पायेंगे। यह एक बहुत बड़ा प्रश्न चिन्ह बन कर आज हमारे सामने खड़ा है। क्या एक जुटता के अभाव और अलग-अलग राग अलापने में हम अपने लक्ष्य को बेध पाने में सफल हो पायेंगे।

शुभ कामनाओं सहित।

सादर आपका

डॉ० बैकुण्ठ नाथ शर्मा

वरिष्ठ उपाध्यक्ष

अ०भा०कश्मीरी समाज

मनोहर निवास, कश्मीरी मुहल्ला,

लखनऊ - 226 003

PRAYER

Perform Lagan on Prescribed Time

It has been observed that marriages take place without sticking to the time scheduled fixed according to the earmarked mohrat which is specially conveyed by the Guru Jee to the bridegroom side in a function which is attended by the close respectable relations and friends of the 'Sambandhi' (Nichu Wole). This is one of the most important function where pooja is performed and Guru Ji honoured.

While on the actual occasion, of 'Lagan' this time scheduled is taken lightly and is shadowed by Videography and other entertainment.

The holy union becomes even unholy due to unauspicious time of 'Lagan' which seems gross negligence. It is therefore duty of parents to ensure that the scheduled time of 'Lagan' is adhered to strictly.

H.N. TIKU

Chief Coordinator

Kshir Bhawani Times

"Kshir Bhawani Times" invites articles, poems, short-stories, anecdotes, notes and other news material related to any aspect of Indian culture and society in general and Kashmiri Pandits in particular. K.B. Times encourages young and budding writers so that they get an opportunity to express themselves in print. The articles should be neatly written on one side of the page and preferably typed. The length of the write-up is no consideration if the ideas are clear and fit for publication. Address all your correspondence in this regard to Editor, Kshir Bhawani Times, Kashmiri Pandit Sabha, Ambphalla, Jammu-180 005.

तु मिसराँय

खयालन मंज खसान युस आसमानस।
 तैमिस निश म्वल छु क्या चॉनिस फसानस॥
 करान छुख क्या, सरान छुख क्या तुँ कथ क्युथ।
 तसुँद्य किन्य फान गेँछु यतन यथ जहानस॥

-0-

कथ छिव समयस खारान राह।
 पर सोचस ये'लि गव वाह-वाह॥
 पँत्यमिस सँत्यमिस गव लीलाम।
 क्वसुँ लल, कुस नुँदुँ रयो'श क्युथ क्या॥

-0-

तिमय प्रॉन्य द्वह मुफलिसी हुँन्य जबर ऑस्य।
 फकत माधि हँत्य न्यायि निश बे खबर ऑस्य॥
 मरुन-ज्यो'न तूँरुन तुन बाँगरावुन।
 अकी खानदानुँक्य ज्ञान ऑस्य गबर ऑस्य॥

-0-

कमजोर करान सबर-ओ-करार।
 जॉबिर करान बस लूठ मार॥
 सबरस छु दय पानुँ सूँत्य-सूँत्य।
 जबरस जज्ञा दोजुख तुँ नार॥

-0-

सरफन दिवान छु छु द्वद म्यानि यारो।
 हय अफसूस! गँयी को'त चे' ब्वद म्यानि यारो॥
 सुलि-घीर्य दिनय ट्वफ यिमन स्वय छि खसलत।
 करुख लार व्यथ शापुँ श्वद म्यानि यारो॥

-0-

जौहर

कौशिय मुहावरें तूँ तिमन हुंघ अंग्रेजी मुतबोदिल

(कुँस्त नंबर - 2)

एन. एन. मुज

अकलि चूर अचुन।

No man is wise at all times.

ऑकबत रावरावुन,

To kill conscience.

अडुँ फो 'ल पोश बरुँ गछुन ॥

Withered like a faded bud.

अलिफ नना।

a) a naked person b) a leafless tree.

ऑम कौदुँ त्रॉविथ गछुन।

To die prematurely.

अँन्द्रमन अलौंद आसुन।

To a crafty a crafty & a half.

अकलि किन् य वान्दुर शकलि किन्य सोर।

Folly and ugliness in company.

ऑस (चौंठ) वँटिथ कथुँ करनि।

A talk which all understand not.

ऑमिस टॉकिस क्यथ रथ चो 'न।

Threaten to kill mercilessly.

अँछव किन्य रूद वालुन।

To weep bitterly.

अथुँ तना आसुन।

To be out of pocket.

अख खसान गुरिस ब्याख द्वसि।

Every groom is a king at home.

ऑसस मो 'हर करुँन्य।

To seal lips.

अलुँ ले 'जि कलुँ दिथ।

Who is more busy than he that has least to do.

अनिमस नुँ मॉल आसुन।

To be on sick bed.

अँन्दुर्य स्वसुर अचुन।

Grief blights a person.

अथवास आसुन।

To be hand in glove with.

अथुँ मन्ज गाड नीरिथ गछुँन्य।

Win at first & lose at last.

अछुँ फ्रीरिथ गछनि।

अँछण पचि पयुर गछुन।

Gold dust blinds eyes.

अकलनुमा हावुन।

To rule youth well.

अनिगँट मिलना वुँन्य।

To beat black & blue.

अँछन मन्ज उनाजि टुकनि।

Wranglers never want words.

अख दरवाजुँ गछान बन्द सास दरवाजुँ खुलान।

Where there is a will there is a way.

अथस व्वखुल प्यो 'न।

Trouble brings experience—experience brings wisdom.

अथनुँय क्यथ फिरनावुन।

To fondle with affection.

अथुँ छलुन।

To lose.

अरुश तूँ फरुश मिलनावुन।

To raise hue and cry.

अड कायुर आसुन।

To be lazy.

अजुह बो 'ड नुँ पतुह बो 'ड।

Great by birth not by achievement.

अथन थ्वकुँ लारनि।

Greed brings nothing home.

अथुँ शलकुँ खोतुँ कथुँ शलख।

Words cut more than swords.

अपजि सुँत्य पंजिस पँजार दिन्य।

a) In too much falsehood truth is lost.

b) Practical politics consists in ignoring facts (H.B. Adam).

अरुँ सरुँ करुँन्य।

Set to work by the devil.

अडुँ गज्ज मामन्य ड्वड गज्ज पूच।

Two to one is odd.

ऑठन पकान पोन्थ शेठन च़लान लावुँ॥

A thing of beauty is joy for ever.

ऑपिस दँन्य मुश्किल पे 'न्य।

Great talkers are like leaky pitchers.

ऑछ वटुँन्य मँछ न्यंगलुँन्य

Bear & forbear.

ऑत्रिवान मुशक लारान

खारवानुँ त्यन्बरिह।

a) Fragrance always clings to the hand that gives you the rose (Chinese)

b) Though the perfumer sells you nothing still you enjoy the scent of his perfume. (Adi Granth)

c) He who goes into a mill comes out powdered.

ऑर कटिन्य तौर कट्य।

The devil is subtle but weaves a coarse web.

ऑकिस घरस छे 'नुँ जाँह श्राख व्यपान।

Two swords cannot rest in one sheath.

अलादेन थफ़ करुँन्य।

a) To catch at a straw

b) To catch at falling friend.

अथुँ छे 'न न्यथुँनो 'न॥

An empty sack cannot stand upright.

अख ख्वजस सुँत्य बतुँ खयो 'न

बे 'यि नाटि फ़ैलिस कुन अथुँ न्युन।

You cannot have your cake & eat it.

(a) अलुँ नो 'व वांगन नो 'व

दिवान सॉरी।

(b) अज्ज काकस पगाह लालस।

Fortune is slippery to carry one & the same man always.

अलन हुन्दि धर्मु वांगनन ति सग।

a) God always has a great share in little house.

b) If great have care of little ones both will last long.

ऑक्य सुन्द कजा बे 'य सुन्द गजा।

a) One mans poison is another mans meat. b) If one will not another will.

आकाँश व्वठ त्रावुँन्य।

One's joy knowing no bounds.

ऑकिस दज्जान दार ब्याख

वुशनावान अथुँ।

a) It is easy to bear the misfortune of others.

b) Let anothers shipwreck be ones seamark.

अकिय नालुँ फ़यरन कडुन।

One soul in two bodies.

ऑछन गाश युन।

The eye is bigger than belly.

अन्दन तुँ दन्दन खसुन।

To be victim of envy.

अँनिस मुश हावुन न ग्वनाह न सवाव ।

a) What the eye does not see, the heart does not grieve over.

अथुं शे 'हलावुन ॥

Two heads are better than one.

अथन थ्वकुं ।

Repentance comes too late.

अन मनाह कर फनाह रछुन छुय बो 'ड ग्वनाह ।

Who will not keep a penny never shall have many.

अँर्य आयि सॉरी ओ 'र गव नुं कांह ।

There is only one way to enter this life but the gates of the death are without number.

आँब पनुन माशोक,

We cannot see a speck in our eye.

आँशनाव गव पोशनाव ।

It is good to be near of kin to land.

अख असुन गव मदुं वसुन

ब्याख असुन गव खरस खसुन ॥

Every may be has a may not be.

अख करान तछि बछ ब्याख दिवान बछि-वछ ।

Envy shoots at others but wounds herself.

अथुं छो 'ट जे 'वि द्यो 'ठ

Empty vessel makes the most sound.

अकि क्वह खसुन बे 'यि क्वह वसुन ।

An idle brain is devil's workshop.

अँड्य लार-अँड्य दार ।

Destination designed by destiny from North to South.

अँलिम छु नूर ।

Knowledge is the true organ of sight not the eyes (Panchtantra)

अख बुडि तुं मेठि ब्याख बुडि तुं टे 'ठि ।

Both folly & wisdom come with years.

आँब लद पानस तोबुं तखसीर ।

He that has no shame has no conscience.

अगादि गछुन ।

Gods lambs will play.

आमुँच क्वकुँर पऽत्य करुँन्य ।

As good be an addled egg as an idle bird.

आवलुँनिस मन्ज हानुं युन ॥

To be between the devil & deep sea.

आकाशस थ्वकुं लायनि ।

To spit to the wind.

आगर हूखन हानर ग्रजन

ते 'लि मालि आसिय वान्दर राज

On the shore of a dead river a frog is dancing on the head of a snake. (Lalan Faqir)

आबस गे 'जि गन्डनि ।

You boil snow or pound it, you will have but water.

आखय ओ 'नथम क्या?

यिमय तुं दिहम क्या?

Lechery & greed go together.

आवरे 'नि प्यठ वोतमुत ।

To be on the death bed.

आवरे 'नि प्यहुं वापस अनुन ।

To give a new lease of life.

आम्यन पनन गंडुं-गंड ।

1. Destiny hanging by untwisted yarn.

2. Marriage is destiny.

आम तुं खास सौँबुन ।

To raise hue & cry.

आप मरो धर्म करो ।

Be just before you are generous.

आब मन्दुन ।

To talk fruitlessly.

आबु कंगन्य करुन्य ।

An ass loaded with gold still eats thistles

आपु मंगनावनु ।

Every why has a wherefore.

आसमानस सूल्य

गाडु बुजिथ खे 'नि ।

It is a proud horse that will not bear its own provender.

आकाश पाताल कुनुय करुन ।

To move heaven & earth.

आनन च्वन सूरत गछुन्य ।

To stand upon own legs.

आम्यन टाक्यन पोन्थ बरुन ।

To gather no moss.

आवरे 'न्य वूर्य-वूर्य व्वथुन्य ।

Death surprises in the midst of hopes.

आयि कथा गॅयि कथा रूज कथा पतु वथ ।

A man lives a generation & a name to the end of all generations.

आगु करान नेथु र परजुन नु मानान ।

Give a slave a rod & he will beat his master.

आरुम्य कॅड नु मुज फकीरन दोरुस हलम ।

To count chickens before those are batched.

आव तु स्वनुव गव तु गासुव ।

The tide must be taken when it comes.

यनामुक छुम तसली घाटय मो पाव

हानालो करयो शुपि सूल्य वाव ।

The hog never looks to him that threshes down the acorns.

यीतिस कालस नु बद सुन्द बुथ वुछव तीतिस कालस

छे 'नु नेकु सुन्ज नीकी प्यवान याद ।

Vice makes Virtue shine.

ओ 'नालस प्यठ बॅनालु ।

To hang big weights on small pins.

उतनि बलाय तुत ।

One does the scatter and another has the scorn.

ओ 'न तु कोन रजायि ख्वदा ।

नाफलक गव गजबि ख्वदा ।

a) In the country of blinds one eyed is the ruler.

b) Woe to the kingdom where king is a child.

ओ 'न दांद रावरावान सासस दान्दस वथ ।

Where the devil goes before imps follow.

ओ 'न क्याह जानि जग तय प्रो 'न ।

As for one who has no eyes what can the mirror do. (Chanakya)

ओ 'ड गव ग्रटस ओ 'ड गव खारि ग्रॅटु वोल् चो 'ल
फो 'ल-फो 'ल ह्यथ ॥

Millers & bakers do not steal, people bring it to them.

ओखन साँबुन्य जरदी फेरुन्य ।

A little learning is a dangerous thing.

ओट छॉनिथ पर्युन किजि ।

The best of friends must part.

ओ 'न वननस कोन बरनस ।

To make one a laughing stock.

ओखन साँब बाँगरान चाटुं शुर्यन हुँन्जु च्वचि ।

He is free of fruit that wants an orchard.

व्वसतस दो 'ह धुन ।

To do as is done.

★ ★ ★

“दपान वुनि गोख नुं किहीं ति इन्तिजाम”

“.....”

“सोंचान छस शुर्य बो 'किस क्याह करे'”

“.....”

“दो 'पमय चुं क्याजि नुं केह वनान?’”

रजनी गोंयि किछ तान्य हिश। सूंचुन जि तँम्य मा कँर गलती अँमिस प्रुँछिथ। ग्वडुं क्या तस ओस ना मिजाजुँय यिथुय। तस कैर्यजिहे कांह योरें स्यो 'दुय कथ, सु ओस ओरें ज्ञन खे 'नि यिवान। अँन्दरें ओस साफ अमापो 'ज त्रो 'श। प्रथ विजि नार चापान। आयाव मुसॉफिर तस ओस खंगि सूँत्य क्वकुर करान। दरवाजस गयोव ठस, तिछ क्रख दियिहे जि वॉलिंज चलिहे नीरिथ। शुर हय करिहे जोरें कथ खबर कस-कस आयेयि शाहमथ। अमापो 'ज अज वो 'न नुं तँम्य किहीं। सु ओस रो 'बूदुं ह्य ज्ञन तुं ग्वतन ओस गोमुत। तमि को 'र स्यठा जुरथ तुं प्रुछनस बे 'यि:

“दो 'पमय चुं छुख ना बोज्ञान?

मे' छि अँमिस राजा जियिन्य क्राय। सोंचान छस खाम अयालस क्या करि सोनी। अँन्दरी-अँन्दरी छि चँन्दरें गोम वाँचमुँच। वुनि गँयस नुं कालुं पगाह पांछ वेंरी ति खांदरस तुं बिचारि प्योस सारे 'य गरुक बार। खांदरेंकि वेंरियि म्वयस हश। परुस मूदुस हे 'हरें बाबुं। वुनि आँस नुं तिहुंदुय संदरान जि राजा जियस गोस दोद इजहार। र्वपयि रूद आस्यस लो 'गमुत यलाजस। ये 'ति कुनि स्वनुं रछा पीछा आँसुँस बिचारि स्वति कुँनिन। मगर अज क्या करि। आँशनावव ति ह्यो 'तुस पो 'त। अँथ्य छिना वनान आलि द्रायि तुं तालि लो 'गुस च्यल।”

रजनी गोंयि रूजिथ हिश। स्व आँस अँन्दरी सोंचान जि यि ग्रजन वोल दँर्ययाव किथुं छु अज खामोश.....यि मा छि कुनि बडि तुफानुँच अलामथ। मगर स्व आँस अमि यिनुं वालि तूफानुं खाँतरें तयार। ब्रोंह ये 'लि ति यिछ कथ सपदिहे स्व आँस रॉसय थो 'द व्वथान तुं गरिचि कामि सूँत्य पान आवुर थाँविथ गरा बानन सूँत्य, गरा शुरयन सूँत्य वख गुँजारान। तुं पतुं वाव वुछिथ नाव त्रावान। मगर अज आव तस जॉरिस प्यठ। तंग गँछिथ वँछ थो 'द तुं यिथुय चोकस कुन तरिहे अँमी लोयनस नाद :

“रजनी! यिथनय चाय लागख।”

“क्याजि”?

“बुं तरें राजा जियुन”।

“तान्य टुँहरिव, तस छु आराम आमुत।”

“चे' छुय नुं याद जि अज छु मे' दूरस नेरुन। तुं चेर तान्य मा लागि पेकिंग करनस सूँत्य।”

“वॉलिव पतुं तरव द्रशवय।”

“न, मे' वोत गनटुं, दारि कुन नजार थाँविथ.....वुन्य क्यन छुनुं अति कुँहुंय। यि चेक आसुँम सोनी दिन्य।”

रजनी गोंयि द्वन तुं त्रन तुं रूज तस तो 'ताम थलि-थलि वुछान यो 'ताम सु दरवाजुं न्यबर द्राव।

17 B, Sharda Colony, Patoli,
Brahmna Muthi,
Jammu-181205

तत्युक प्रथ गोशि सनम्बख नजरि तल छुम ।
 वो 'जूदुँच स्वरगुं शे 'हलथ दिगनिबल छुम ॥
 स्व शीतल नागुं ज्वय ग्यव थीर दामुन ।
 वछस मंज लाल रँछरिथ आरुँपल छुम ।
 पुरन प्यँड आंगनस स्वखुँ सिरिं प्रागाश ।
 शबस जोतान खयालन हुँद महल छुम ॥
 कदावर बोनि छज शे 'हजार वॉफिर ।
 रुहुक राहत बशाशत स्वपनुं फल छुम ॥
 वुडुर प्यठ कुँकँ हे 'ल्य दिच जीर साजस ।
 गुलालन छांयि बोलान शोकुँ जल छुम ॥
 निशातुँक्य सरवुँ सब्जार पोशि अंबर ।
 अकुँस ऑनस अंदर हावान डल छुम ॥
 वश्क काँत्याह फिरव जरुँ-जर न्यरल छुस ।
 कुने मा कायनातस मंज बदल छुस ॥
 गंडान दशि मंदरन मिनथ मंगान 'शाद' ।
 गछूयम हाजथ रवॉयी डो 'ख अटल छुम ॥

C/o Nana Jee Miya, H.No. 70,
 Housing colony (L.I.G), Udhampur-182101

वनवास

—मनोज जद

स्यठा जल वाति अंद वनवास यारो ।
 दिलन मंज वुनि छि बाकी आस यारो ॥
 छि असि व्यतरॉव्यमित्य द्वख नेजुँ छूवख कूँत्य ।
 करान यँचाकाल वोत बदाशि यारो ॥
 यरादन सानिनुँय कुस काँद करि व्वन्य ।
 यिहुँद मँन्जिल छु बस आकाश यारो ॥
 यि अनिगो 'ट रोजुँवुन छुनुँ ज्यादुँ वखतस ।
 खसुन सिर्यस करुन प्रागाश यारो ॥
 यि 'नोजुक' कारवां ते 'लि प्रावि मँन्जिल ।
 करव ये 'लि अख अँकिस शाबाश यारो ॥

लाले बाग. जम्मू

लोलु आलव

-मकतूम मास्टर जय किशन.रैना

त्रिजागथ पालो संकट म्योन हरतम चुँये=दीनुँ दयालो दया पननी करतम चुँये ।
लोलुक्य आलव लोलुँ लालो जरतम चुँये=दीनुँ दयालो दया पननी करतम चुँये ॥

करमुँ खुरयव छुस प्रथ अंदय वलऽ नुँ आमुत=युथ करमुँ हीनुँय माजि माऽलिस बो क्याजि जामुत ।
खुर्य कासतम तुँ तल चरनन वरतम चुँये= दीनुँ दयालो दया पनुनी करतम चुँये ॥

सूरुय करतम वास नायि, त्रिशनायि मोमुंताये=ग्यूर ज्यनुँ मरनुक काऽसिथ पूर कर कामनाये ।
दुय चालुँ रावतम मंज्रा ध्यानस ठहरतम चुये=दीनुँ दयालो दया पननी करतम चुँये ॥

जान पान वंदुँहाय सुनुँमोखुँ दर्शुन मे, हावुम=माया मुह ब्रमची छाया चुँय चऽलुँ रावुम ।
सन्तो'ष्ट रुजिथ दीह अभिमान फुटरतम चुये, =दीनुँ दयालो दया पननी करतम चुँये ॥

ध्यानुँय जानुँय पहचानुँय पनुँन्य दानुँय दिम= हऽरिथ मुहब्रम त्रेशना, क्रूद अभिमानुय दिम ।
पनुँन्यन दासन हुँदुय दास जारतम चुँये= दीनुँ दयालो दया पननी करतम चुँये ॥

आश छम गटि गाश अनतम चुँय दी परमुँ दीवय=पाद चाऽन् हृदियस मंज्रबुँ रातर घन टाठि सीवय ।
नाद बोजा पापन बे'यि शापन फ़रतम चुये= दीनुँ दयालो दया पननी करतम चुँये ॥

दाता छुख चुँय प्यमित्यन थो'द तुलन वोलुय=दरदिल बांदव म्यथूर गमखार मोज तय मोलुय ।
कर ठिल अंदुँकारस बंद छुस मुँ डरतम चुँये दीनुँ दयालो दया पननी करतम चुये ॥

आवुँलुँनिसुँय मंज्रा नाव छम पतुँ छुस मूहुन वाव= नम दम रठतम बऽठिसुँय लाग बम बम ह्यथ बाव ।
ओ'न छुस रो'न कोन सूत्य तरतम चुँये= दीनुँ दयालो दया पननी करतम चुँये ॥

पजि लोलुँ येलि जन कांह ति शरन ज़े'य कुनथ आव= जंगारुँ मऽलचर मनुँ आऽयीनस तऽभिस द्राव ।
बऽखती, शाखती, प्रेयम हृदियस बरतम चुँये=दीनुँ दयालो दया पननी करतम चुँये ॥

जफ तफ जानय नुँ वीद शास्तुर ग्रंथ पोरानुँय=मूर्ख अगन्यान पाऽपी छुस बो मदंछानुँय ।
रुमस-रुमस म्याऽनिस उँ-उँ जरतम चुँये= दीनुँ दयालो दया पननी करतम चुँये ॥

विजि-विजि बावुक्य पोश जे'य लागय पूजाये= चरनुँ कमलन तल वरतम सत गवरुँ माये ।
मरनुँ रुसतुय नतुँ 'मकतूमो' मरतम चुँये= दीनुँ दयालो दया पननी करतम चुँये ॥

Q.No. 4, Old S.M.G.,
Ihata Amar Singh,
Kachi Chhawani,
Jammu-180 001

हा म्यानि सादो बैविनय जय

—प्रेमनाथ पंडिता 'प्रेम'

हर म्वखुं चे 'य कुन लायेय नादो।
 हा म्यानि सादो बैविनय जय ॥
 चानि दर्शनुं वुज्जन सॉरी नागरादो।
 हा म्यानि सादो बैविनय जय ॥
 बरतल चाने जूल्य फॉलावय।
 पोश वथरावय चारनन तल ॥
 चानि सुमरन सूँत्य मन गोम शादो।
 हा म्यानि सादो बैविनय जय ॥
 रोजतम सनम्वख बासतम च्वपॉरी।
 कासतम प्रथ अंदुं लाचॉरी ॥
 व्वमायि हुँन्दि पासुं बोज फॅरियादो।
 हा म्यानि सादो बैविनय जय ॥
 चंदुं छुम खॉली जंदुं छिम नॉली।
 छारने द्रासय बॉल्य-बॉली ॥
 चंचल मन म्योन करतो शादो।
 हा म्यानि सादो बैविनय जय ॥
 साद छुख थो 'द तय नाद बोज म्योनय।
 चोनय सोरुय ये 'ति व्यवहार ॥
 अंदकार कासतम सतग्वर प्रसादो।
 हा म्यानि सादो बैविनय जय ॥
 छारान-छारान 'प्रेम' लारान।
 प्रारान-प्रारान लूसुस द्वह ॥
 दो'ह लो'ग दरि दिम आर्शिवादो।
 हा म्यानि सादो बैविनय जय ॥

H.NO.- 329/B Sector—1

Durga Nagar Jammu-180 001.

उरंग उटंग

—अशोक कौल

दमाह छूवपुं कॅरिथ
 वो'थ सु खशमुं हो 'त :
 यि छुनुं स्वखुं बॅल्य नारुक मो 'न्दमुत म्यूठ गुरुस
 ये 'मिकि च्यनुं सूँत्य फो'र छु शे 'हलान
 यि छुनुं मोतॅदिल नुं आँदिल
 अँमिस गछि नुं वनुन केंह
 न परुन वाज, न करुन वाद
 अँमिस छे नुं माँन्नुं व्वय
 यि छु ड्यूठ शोखुं चशिम
 'बूज्जिनि' सिफतव उरंग उटंग
 अथुं लागहस बुछिथ छुनी
 अँम्य मो'थ सोरुय वटुं क्रम बे 'यि चोंचुर
 पंबुं हाख तुं पिंगुं वाठ छुस स्यठा टोट
 कुदुर्य चो'ट छस अँछन
 नॅच दिथ छु कनन
 "मिखायल" सुँज लॅट गिलुवन
 काँत्याह नागार्जन रूद मारन
 रतुं सॅर्य को 'रुन आलम
 फुटरोवुन कदावार गौतम
 अँछबुं नचुन ख्वश यिवन
 प्रथ प्वलरिस ख्वठ जद करन
 बुं छुस असंदी कहरुक असुंदुय वुछप्रंग
 खशमुं हो 'त व्वडि-व्वडि दिवन
 डींशिथ यि द्वरज्जन हारुं काँन्ठ काँन्कल मस कॅरिथ
 हर काँन्सि दिवताहस बुथ जुँलन।

94/2 'A' Roopnagar Enclave

Jammu—180 013

असि रोव गरुँ माँजे

—बदरी नाथ अभिलाश

सुलि माँसूम गुल गँयि बरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ।
 दिलि जिगरुक चलि असि शर माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 सन नमथस मंज ये 'लि वो 'थ तूफान , डेर लाशन गँयि त्रहरेयि शमशान ।
 रूद प्रलयस तति क्या परुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 प्रथ जाये वो 'थ ये 'लि हाहाकार, ब्वयि बद वो 'थ हवहस त्रॉव्य गुरुबार ।
 परुँ राखिसव थँव नुँ कांह जरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 बे 'नि जिगरयन रॉव्य टाँठ्य बाँय जानय, बे 'नि बाँयिस तनुँ छनुँ समखानय ।
 वनि बायि रो 'स बे 'नि क्या करि माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 गँयि व्यदवा रातुँच माँन्जि महरें 'न्य, वनतुँ वॉलिजि कॉचाह डखि थवि कँन्य ।
 गोस डुबुँ डास वॉन्सि क्या करि माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 नार जोलुख सान्यन रंगुँ बँन्गलनँ, बंगुँ जामुँछ तति छय बटुँ पुरन्यन ।
 याद प्यवान यिवान छु मचार माँजे, दारि अवतार असि रोव गरुँ माँजे ।
 तस क्या बनि यस ओस कुनि अँछ गाश, मारुँ वातलव को 'र तथ क्वलसुँय नाश ।
 रटुँ खोरुख बटुँ छु काफर माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 द्वह द्वखकी ये 'लि आयि कर्महीनन, सस्तुँ बूल्य लँज सान्यन कामदीनन ।
 जा वछिनुँय ति चायि थरुँ-थरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ।
 पो 'श अँछनुँय ओ 'श वो 'थ दारि तिमनुँय, सतुँ व्वपरव रजुँ ये 'लि गंजि तिमनुँय ।
 पो 'त फीर्य-फीर्य दितिख रजि दरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 नो 'व नवरे 'ह तुँ प्राँन्य पॉठ्य बे 'यि हेरथा, गरि करुँहा अँन्दरी छुम हॉरथा ।
 वति प्यठ कति वटुखा बरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ।
 ड्यकुँ बजि सानि लजि से 'कि सँहरावस, कँह गजि कँह छय वरज्जन वावस ।
 वावुँ डून्य गँयि बोज चुँ स्वखसर माँजे, दारि अवतार असि रोव गरुँ माँजे ॥
 ग्वतुँ गमुँ मंजुँ को 'ड ये 'लि अभिलाशन, गंड मुचरनुँ आव तस द्वखुँ फुटजन ।
 बरुँ गोमुत गरुँ के शरुँ माँजे, दारि अवतार असि रोव गरुँ माँजे ॥

दरुँनुय अदुँ गछि वावुँ हाले

—प्यारे भान

गरुँ-गरुँ त्रॉविथ हरुँ नाव स्वरनुय ।
 दरनुय अदुँ गछि वावुँ हाले ॥
 पानस वो 'न दिथ सॉल कर जहानस ।
 तस जनानस सूँत्य थव जान ॥
 हरनुँ चे 'शमन गछि स्वरमय बरुँनुय ।
 दरुँनुय अदुँ गछि वावुँ हाले ॥
 ऑरिफन निशि गछि इरफान प्रावुन ।
 शूबि तति थावुन स्वखनन गोश ॥
 सीरि हक रगन तुँ रुमन गछि तरनुय ।
 दरुँनुय अदुँ गछि वावुँ हाले ॥
 दमुँ सूँत्य दमदारुँ शाह ग्रजुँनावुन ।
 थावुन आयतन मन तय प्रान ॥
 जाग ह्यथ यागम दूरयर नुँ जरनुय ।

दरनुय अदुँ गछि वावुँ हाले ॥
 वो 'न दिथ न्यबरुँ प्यटुँ अंदर गछि अचनुय ।
 नचनुय गछि तति हूरन सूँत्य ॥
 खून पननुय गछि पानुँ नोश करनुय ।
 दरनुय अदुँ गछि वावुँ हाले ॥
 हाहस तुँ होहस ह्यस, गछि थावुन ।
 बावुन सीर मा गछि कॉन्से ॥
 आगुर अमिकुय सरुँ गछि करनुय ।
 दरनुय अदुँ गछि वावुँ हाले ॥
 तमहस लथ दिथ यार गछि गारुन ।
 छारुन प्यारे वॉसिलि कार ॥
 येछि माशोक बानन मस बरनुय ।
 दरनुय गछि अदुँ वावुँ हाले ॥

23/4 S.B.I. Lane

Pamposh Colony, Janipur,

Jammu—180 007

वैष्णो दीवी दोर अवतार

—इंद्रा गंजू

- कन्यायि रूप किन्य गँयि नमूदार ।
वैष्णो दीवी दोर अवतार ॥
मृतलूक बँखत्यन कैरिन उदार ।
वैष्णो दीवी दोर अवतार ॥
1. पथ कालि कटरायि मंज ओस जग ।
सासुँ बँद्य ब्राह्मन आँस्य लगभग ॥
आहुति दिथ पूर्ण बूजन तयार ।
वैष्णो दीवी दोर अवतार ॥
 2. अथ सभायि भैरव राजपल ब्यूठ ।
कन्यायि हुन्द बजर येलि तँम्य ड्यूठ ॥
माययि छल किन्य आस विचार ।
वैष्णो दीवी दोर अवतार ॥
 3. रुचि पननि पननि किन्य आँस्य खयवान ।
युस यी मंगान ओस तस ती दिवान ॥
आसुँवुन्य क्वस छि यीच ख्वदम्बखतार ।
वैष्णो दीवी दोर अवतार ॥
 4. कन्यायि रूप किन्य निशि भैरवस ।
वन बेयि क्याह गछी यी दो'पनस ॥
रंगुं-रंगुं भूजनन येति छु नुँ शुमार ।
वैष्णो दीवी दोर अवतार ॥
 5. वापस भैरवन दो'पनस यी ।
मधिरा गुतलुय गो'छ म्य आसनय ॥
वैष्णव बूजन छुम न दरकार ।
वैष्णो दीवी दोर अवतार ॥
 6. इन्कार अथ प्यठ कन्यायि को'रनस ।
भैरवन वापस यी दो'पनस ॥
वन चुँय छख क्वस छुय चे' इखतियार ।
वैष्णो दीवी दोर अवतार ॥
 7. हठ को'र भैरवन गछि आसुन ।
भक्ति ज्ञान आँसिथ लोगुन ओ'न ॥
कन्यायि कुन लारयव सु यकबार ।
वैष्णो दीवी दोर अवतार ॥
 8. दोरान ब्रोंह-ब्रोंह आँस कन्या ।
पतुँ-पतुँ लारान भैरव क्याह ॥

- कटरायि मन्ज पादुँ जूर्य छी शूबियार ।
वैष्णो दीवी दोर अवतार ॥
9. तमि पतुँ बालस खँछ भवौनी ।
पतुँ दोरान भैरव अन्जौनी ॥
आदि कुवारी गर्भयात्रायि किन्य लार ।
वैष्णो दीवी दोर अवतार ॥
 10. नवि रे'त्य अमि पतुँ यात्राय मॉज द्रायि ।
भैरवस छारनस मन्ज नुँ अधि आय ॥
छाय डीठुँन तुँ गव यँच शर्मसार ।
वैष्णो दीवी दोर अवतार ॥
 11. दोरान पतुँ गोस बेयि भैरव ।
ग्वफि हुन्जि जायि तान्य पूरुँ याद थाव ॥
फ्रकुँहो'त दकुँख्यथ गव गिरिफतार ।
वैष्णो दीवी दोर अवतार ॥
 12. तान्य भवानि याद दिथ ओ'न महावीर ।
हुकुम को'रनस चठ येमिस कलहीर ॥
गरूर वॉलिथ दिस पतुँ म्वकजार ।
वैष्णो दीवी दोर अवतार ॥
 13. मरनुँवखतुँ भैरवन कैर अस्तुति ।
ही महामाया छख चुँ रंबुँवुँन्य ॥
ब्रमादिक मुहस छख चुँय सहार ।
वैष्णो दीवी दोर अवतार ॥
 14. परीक्षाय हीतुँ किन्य चंचल गोस ।
मुहस गुटँ गँय वन्य ह्यसुँ प्योस ॥
केंह खबर रूजुँम नुँ सर्वाधार ।
वैष्णो दीवी दोर अवतार ॥
 15. त्वता बूजिथ गँयि भवौनी ख्वश ।
बँखत्यन निश छय स्व गछान वश ॥
दो'पनस वर मंग दिमय यखबार ।
वैष्णो दीवी दोर अवतार ॥
 16. वापस दो'पनस जगत अम्भा ।
थानस चॉनिस निश रोजहा ॥
आरुँहँतिस माजि बूजनस जारुँपार ।
वैष्णो दीवी दोर अवतार ॥

17. अमिकिन्य मातायि निश छुस थान ।
माजि पतुं तोर गेछिथ छिस पूजान ॥
बेखत्यन दर्शनुं बनान छु उदार ।
वैष्णो दीवी दोर अवतार ॥
18. म्बखसर बोज बुँति वाँचुस ओर ।
शर्ण भावुं मुचरनुं आव तोर ॥
यँचकाल चिय आँसुँस बुँ बेमार ।
वैष्णो दीवी दोर अवतार ॥
19. पूरन अज गँयि मे' मनिकामन ।
मातायि हुन्द रो'टमय, म्य दामन ॥
गित्य गेछूय-गेछूय को'रमस जारुँपार ।
वैष्णो दीवी दोर अवतार ॥

20. ही महामाया दिम म्य वरदान ।
अन्त समयस तान्य रोजुम सनिदान ।
जन्मादि जन्मन हुंद म्वकजार ।
वैष्णो दीवी दोर अवतार ॥
21. बस कर दासो रोज शरनुँय ।
दमुँ-दमुँ रठ माजि हुँद्य चरनुँय ॥
ध्यान धारना दिथ तस कुन लार ।
वैष्णो दीवी दोर अवतार ॥

C/o H. No. 165
Janipur Housing Colony
Near Forest Research Institute
Jammu- 180 007

ग्वरुँ लगयो

—संतोश शाह

ग्वरुँ लगयो बरुँ गाँमित्य वँन्य दिवान जायि-जाये ।
रूशिथ, थँकिथ कुन्य आशा छख छिय प्रारान दयाये ॥

क्याजि गँयि असि वतुँ ब्यो'न-ब्यो'न क्याजि लोगुथ यूत सो'न ।
क्याजि वुछुथ नुँ सो'न तय वो'गुन नाद कांह मा चे' लाये ॥

चे'य ब्रोँठकनि बे'यि बे'हमुँहा पाद छलहा चाँनी ।
छस श्रदायि हुँद्य पोश चारान पतुँ लारान छाये ॥

लोलुँ वनवुन चे' ब्रोँ'लुँकनि करुँ अँनिथ अरुँ बे'यि प्रॉन्य पॉट्य ।
कूँत्य बलवान गँयि हाँरिथ गँयख अरमान जाये ॥

यिथ ज्ञानमस गछि पूरुन ग्वर रोजुन सूँत्य-सूँत्य ।
ग्वरुँ सुँन्ना कृपा गछि आसुँन्य, छस रछान जायि-जाये ।

खुर्य जनमुँक्य क्या छि गँज्रुँन्य छुनुँ अँज्रुन असि तान्य ।
रूद तय ताफ सुय छु चालान यस आसि चोन साये ॥

यो'दवय छस यूत नालान छस नादान वनुँ कस ।
यितुँ अकिलटि प्रॉन्य पॉट्य बे'यि दितुँ मशवरुँ दये ॥

ग्वरुँ लगयो बरुँ गाँमित्य वँन्य दिवान जायि-जाये ।
रूशिथ, थँकिथ कुन्य आशा छख छिय प्रारान दयाये ॥

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